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UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION  
THE CATHOLIC UNIVERSITY OF AMERICA

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# THE CATHOLIC EDUCATIONAL REVIEW

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# THE CATHOLIC EDUCATIONAL REVIEW

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## The Nazareth Conference

By THOMAS C. DONLAN, O.P., S.T.D.

*Fenwick High School, Oak Park, Illinois*

**E**VERY locality in the nation has suffered from the weakening of wholesome family influence on the formation of the character of today's youth. In Chicago divorce rates have soared and juvenile crime has assumed major proportions. The trends noted in civil courts have been reflected in the matrimonial court of the Archdiocesan Chancery, where an increased number of cases are cared for according to the provisions of Canon Law.

A clear vision of these factors led the officials of the Archdiocese of Chicago to extend their already notable efforts to preserve and maintain the ideals of the Christian family. To assist high school teachers in the instruction of their students they issued a series of bulletins, one of which dealt with the right choice of a marriage partner. This bulletin was distributed throughout the archdiocese to the older pupils and to their parents, and was designed to promote discussion of Christian marriage in the atmosphere of the home. Parents were requested to manifest their views on this procedure by answering a questionnaire about the bulletin.

Questionnaires returned by the students of Fenwick High School were tabulated and interpreted statistically by members of the Department of Religious Education. After these results were forwarded to the Chancery, the Right Reverend Chancellor, Monsignor Edward M. Burke, invited some of the Fathers from Fenwick to a meeting for a discussion of the answers to the questionnaire. Several meetings ensued, and it was during these meetings that the plan for the Nazareth Conference was conceived.

### PURPOSE OF THE NAZARETH CONFERENCE

The Nazareth Conference is essentially an attempt at parental education. It seeks to make parents aware of the influential nature of their children's environment and to assist them in creating a truly Catholic atmosphere in their families, so that the principles taught in Catholic schools will be co-related with the example and instruction given in the home.

The experience of the officials of the Archdiocesan Chancery

and the information disclosed by the questionnaire administered at Fenwick High School indicated a pressing need for some device that would aid parents in creating and maintaining a Catholic environment for their children. Some parents are not sufficiently aware of the problems confronting their children; others recognize the problems, but are not satisfied with their own solutions of them. While many Catholic homes offset the dangers threatening youth by intelligent Catholic means, there are some homes where such creative activity is lacking. There is need for a plan which will assist all parents in fulfilling their familial obligations. Such a plan can answer the plea of Pope Pius XI for parental education and, at the same time, meet local needs and circumstances.

The Nazareth Conference strives to foster the social approach to Catholic education. The school is not sufficient to carry out the work of education unaided. Today, perhaps more than ever before, the obstacles to Catholic education are so numerous and of such a nature that the home must be enlisted if the cause is to succeed. Mere good will on the part of parents is not sufficient to attain this purpose. Active participation of parents is required, and parental cooperation calls for intelligent guidance. That note of guidance is supplied by the Nazareth Conference.

#### PAPAL DEMANDS FOR PARENTAL EDUCATION

From the encyclical of Pope Pius XI *On the Christian Education of Youth* it is definite that "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian; that is, to form Christ Himself in those regenerated by baptism."<sup>1</sup> Christian education does not result only from improved pedagogical techniques, nor is it the sole concern of teachers. "Education is essentially a social and not a merely individual activity."<sup>2</sup> Education properly concerns the family, the Church, the state, the school and the individual, and if the work of education is to attain its goal, all of these must cooperate.

"In order to obtain perfect education, it is of the utmost importance to see that all those conditions which surround the

<sup>1</sup> *On the Christian Education of Youth*, Pope Pius XI (N.C.W.C. transl.), p. 35.

<sup>2</sup> *Ibid.*, p. 6.

child during the period of his formation, in other words, that the combination of circumstances which we call environment, correspond exactly to the end proposed."<sup>3</sup> The totality of youth's environment must be the concern of education, and no single factor in this environment is of greater importance than the home. "Accordingly, that education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family; and more efficacious in proportion to the clear and constant good example set, first by the parents and then by other members of the household."<sup>4</sup>

The casual observer of modern conditions must realize that the influence of the family as a factor in education is definitely on the decline. Recent surveys indicate that youth no longer looks to the home for information and guidance, not even in matters of sex-instruction, which can and should be imparted only in an atmosphere consecrated by love and marked by reverence.<sup>5</sup>

"The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas, for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares."<sup>6</sup> Parental ignorance of youth's environment and of the prudent means necessary to bring that environment into harmony with the divine purpose of creation and redemption is one of the great threats to Christian family life today. Lacking a solution to the problems encountered in regulating a family, many parents literally thrust the child upon the school or upon some other outside agency in the unreasonable hope that these institutions will supply those elements of youth's formation which they themselves can not or will not furnish.

The present lamentable situation prompted Pope Pius XI to implore pastors of souls "... for the love of Our Savior Jesus Christ ... to warn Christian parents of their grave obligations by every means in their power. And this should be done not merely in a theoretical and general way, but with practical and

<sup>3</sup> *Ibid.*, p. 27.

<sup>4</sup> *Loc. cit.*

<sup>5</sup> Urban Fleege, *Self-Revelation of the Adolescent Boy* (Bruce, Milwaukee: 1945).

<sup>6</sup> Pope Pius XI, *op. cit.*, p. 27.



specific application to the various responsibilities of parents touching the religious, moral and civil training of their children, with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives."<sup>1</sup>

The Nazareth Conference is designed to supply the need for parental education through Catholic schools. Enjoying the approval and encouragement of His Eminence Samuel Cardinal Stritch, this movement is a practical answer to the demand of the Holy Father for the instruction of parents in their familial duties. To state the purpose of the Conferences in a negative way is to betray a misunderstanding of their nature. This is not a movement to combat Communism, abolish delinquency, or usurp parochial responsibility for the instruction of the faithful. The Nazareth Conference is essentially a positive and Catholic means to strengthen the spiritual foundations of the family through the agency of the Catholic school.

#### HOW THE CONFERENCES OPERATE

At first, the plan for the Conferences called for a single talk by a priest on some phase of Catholic home life. Monsignor Burke wisely suggested that each Conference include two talks, one by some qualified layman who acquaints the parents with some aspect of present-day conditions as they affect youth, and another by a priest who outlines the true Christian evaluation of the problem presented by the layman. The talk by the priest contains both the teaching of the Church and practical suggestions about applying these teachings in the home.

A discussion period follows the talks, and it is at this time that parents are given the opportunity to question the speakers, either verbally or in writing, and to assist each other by presenting their own experiences and suggestions. This exchange of ideas is an essential part of the program, and every effort must be expended to render the discussion easy and profitable. At the beginning of each Conference, question blanks are available to the audience, and the chairman seeks to have the various questions clarified and answered by members of the audience before having recourse to the speakers.

The choice of pertinent and timely subjects for discussion is of

<sup>1</sup> *Ibid.*, p. 28.



great importance, and in this regard the parents themselves are usually good judges of the suitability of topics. At the initial meeting a local jurist discussed "*Boy's World Today*," and a priest spoke on "*Boy's World Today—As Christ Sees It*." Another Conference heard "*The Entertainment Business*" described by a lay Catholic who works in the theatrical field, and a priest explained "*The Morality of Entertainment*." Another meeting on the subject of spending-money heard a businessman talk about "*Your Boy and His Job*," and on the same program a priest discussed "*Your Boy and His Money*." Other Conferences have been given on the topics of "*Sex-instruction and the Catholic Home*"; "*The Young Catholic and the Problem of Drinking*"; "*Your Son and His Reading*." There is a host of such subjects of vital interest to Catholic parents. Careful selection, imaginative planning and good organization should produce three or four programs yearly that will be an incentive to the parents to attend future Conferences.

Almost as important as a wise choice of topics is the careful selection of speakers. Those who address the Conference should possess first-hand knowledge of their topics and should present them without sermonizing. The distinction between right and wrong can be presented in such a manner that discussion can be stimulated rather than retarded.

Qualified speakers who are interested in young people are usually willing to offer their services for this work. Judges, business and professional men should be invited to speak well in advance of their appearance, and they should discuss the topic of the Conference with the priest who is to appear on the same program. If both speakers collaborate, they can develop their talks along parallel lines without boring the audience with needless repetition.

#### THE SPIRITUAL HELPS

The Nazareth Conference is a spiritual work. It has been entrusted to the patronage of the Holy Family of Nazareth, where the greater part of Our Savior's life was spent. His manner of life is meant to be an instruction for his followers, and the long years of the hidden life of Christ teach us that the atmosphere of the Catholic home is the divinely appointed environment for the formation of youth. The Nazareth Conference seeks to

strengthen the spiritual foundation of the home atmosphere through a form of parental education that demands the active participation of those who attend.

Each meeting of the Conference closes with benediction of the Most Blessed Sacrament. In this way the activities of the evening end on a note of worshipful reverence, and the parents are given the opportunity to seek together the divine strength and guidance so necessary to the accomplishment of their vocation in life.

#### EVALUATION

The Conference was begun at the request of the Chancery Office of the Archdiocese of Chicago, and its second meeting was honored by the presence of His Eminence Samuel Cardinal Stritch, who has expressed his approval and given encouragement to the movement. Continued attendance by the parents is the best indication of their interest. They have a new opportunity to acquire information valuable in meeting the problems of raising a family as well as to meet the parents of other young people who associate with and form a part of the environment of their own children. In the Nazareth Conference they have occasion to participate actively in gaining greater insight into the problems of their children both in the discussions following the talks and in the informal social gathering that is held when the meeting closes.

The Nazareth Conference is held in the schools for practical reasons. Young people of high school age tend to associate with schoolmates rather than with companions from their parishes who attend other schools, and many of the problems of young people manifest themselves through school associations. Consequently, the school is the logical place for parents to meet and discuss such mutual concerns. Another factor is that most of our Catholic high schools, at least in the larger cities, obtain their students from families which are in relatively comparable circumstances and who, consequently, share many common characteristics that are the product of material conditions. Also, in many Catholic high schools the audience is composed of parents who all have children of the same sex and in similar age groups. These factors make it easier to give the discussion the needed practical turn.

In addition to the above factors, most schools have already established parent organizations which serve to secure a good attendance for the Conferences and to provide such things as refreshments, which contribute greatly to the proper setting and atmosphere of the gatherings. Parents' organizations can be most effective in helping to avoid the situation that arises when those who could profit most fail to attend. The initial success of the Nazareth Conference was due in great measure to the willing cooperation of the Fenwick Mothers' and Fathers' Clubs.

The Nazareth Conference movement is yet in its infancy; it has been subject to a practical test only in limited circumstances, but the universality of the need which inspired it and of the principles upon which it is based give sufficient reason to hope that it will be employed successfully throughout the Catholic educational system. Adapted to particular needs and circumstances, the Nazareth Conference should prove a potent factor in coordinating the agencies of education according to the wish of Pope Pius XI.<sup>a</sup>

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<sup>a</sup> *Ibid.*, p. 36.

# Administrative Problems of the Catholic College

By EDWARD V. STANFORD, O.S.A.

## PART II

### The Dean of the College

**I**T SEEMS that there is no such thing as a uniform pattern which will apply to all American colleges or even to a considerable number of them. Nowhere are these individual differences more apparent than in the meaning which is attached to the title Dean and to the duties which are recognized as belonging to this office. There are Deans of this school and Deans of that school, especially in the larger institutions; there are Deans of Admission, Deans of Study, Deans of the Faculty, Deans of the College, Deans of the Summer School, Deans of Men, Deans of Women and so on.

In Catholic colleges there are similar differences. There is no uniformity in function for any one of the particular offices of Dean. In colleges conducted by the same Religious Order there will, naturally, be more uniformity, but practice will vary with the different Religious Communities. Again the size of the institution will have considerable influence on the administrative functions and responsibilities assigned to a Dean.

Our consideration of "The Dean of the College" will be limited to the Dean whose chief concern is with the academic or educational activities of the college. Such an administrator may be called Dean of the College, Dean of Studies, or simply The Dean. A few years ago a common designation in many Catholic colleges was Prefect of Studies. In some Catholic colleges, as we have already pointed out in considering the Office of the President, the Dean is actually the chief administrative officer of the college. However, this seems to be an abnormal situation which cannot be permitted to enter into our present consideration.

Since the chief function of the Dean is the direction of the educational activities of the college, he or she must necessarily be in close and daily contact with faculty and students. No one person in the institution, therefore, should be in a better position than the Dean to understand the problems of students and faculty members. No one should be able to judge better than the Dean



the caliber of faculty members and the efficiency of their work in the classroom. No one should be able to appraise better than the Dean the student body as a whole and to decide whether there are weaknesses in admission procedures. For these reasons alone, the Dean is the logical advisor to the President on all matters affecting faculty and students. The President would be rash indeed who did not take the Dean into his confidence and consult with him on all matters relating to the policies of the college.

#### CHIEF DUTIES OF THE DEAN

If it is desirable to outline in more detail *some* of the functions that are usually proper to the Academic Dean, the following summary may prove helpful:

1. The Dean should have considerable influence in shaping curricula, courses and methods of instruction, but, if he is a wise Dean, he will make liberal use of faculty committees and heads of departments.

2. The assignment of teachers to departments and supervision, at least to the extent of seeing to it that equitable teaching loads are maintained, are matters with which the Dean must be concerned even though department heads may handle the details.

3. The responsibility for classification and assignment of students to classes also pertains to the Dean.

4. Concern for the progress and academic welfare of the students is a function of the Dean even in institutions where there is a well-developed system of faculty student advisors.

5. Responsibility for at least editing the college catalog likewise rests with the Dean, even though the detailed work may be handled through the office of the Registrar.

6. The Dean also must be a student of higher education and should be familiar with what is going on academically in other colleges and universities. He should know what are the requirements for graduate schools, what are the chief developments in educational thought and practice in higher education. Frequently the Dean will be expected to make up for the educational shortcomings of the President, particularly on what may be called the "technical" matters of education, on such things as tests and measurements and the validity of the evaluative criteria. But heaven help the poor Dean who has to try to make up for the lack of executive ability in a college President!

7. The Dean is expected to make recommendations to the President on all matters of educational policy.

8. The Dean should be frequently in attendance at appropriate educational meetings even when the President attends. This is particularly the case with the meetings of the Regional Accrediting Associations and of state and local groups. In fact, the Dean should be sufficiently abreast of what is current in the various educational associations so that at any time he can step in as the official representative of the college in the absence of the President.

9. It will be the Dean's place to know the strength and weakness of individual faculty members and to have considerable influence in the selection of new faculty members and in the dismissal of the ineffective faculty member.

10. Whether or not the Dean functions as an acting president in the absence of the President will depend on the practice of the college and on whether or not the college has a Vice-President.

#### QUALIFICATIONS OF THE DEAN

Patience would seem to be the outstanding characteristic required in a Dean, but this must never be permitted to degenerate into spineless placidity. Patience in turn must be well spiced with prudence and tact.

All three characteristics will frequently be tried by the inconsistencies and the petty squabbles that sometimes arise between faculty members themselves and between faculty members and students. The Dean must know whether teachers are attending classes promptly and regularly and whether reasonable discipline in the classroom or laboratory is being maintained without creating the impression that he (or she) is a "top sergeant." The President must be apprised of what is going on in the college in classrooms and laboratories and in the various activities on the campus, without being given the impression that he is being bothered with needless details. At times the President must be tactfully encouraged to make decisions on matters that cannot be postponed, without his becoming excessively conscious that he is being goaded into action. Frequently the way can be smoothed for a reluctant student or a hesitant professor to speak to the President on a necessary matter without the formality of arrang-



ing the interview or letting the hesitant one know that the Dean has prepared the way.

Schedule making is an art that requires peculiar perspicacity, especially if courses are relatively numerous, classrooms and professors are limited and student programs are irregular. In planning a schedule of classes so as to avoid as many conflicts as possible and keep everyone reasonably satisfied, the Dean has a problem which is the equivalent of trying to solve a complicated jigsaw puzzle while playing a checker game against a clever opponent. Sometimes the Dean can discover on the faculty one who has a passion for working on such problems and who would be more willing to do this than to put the time in on cross-word puzzles. Such a person should be drafted quietly by the Dean, especially if there is any consciousness of personal inadequacy. In any case two heads are better than one. Incidentally, schedule making is one place in a college where visual aids can be employed to good advantage. Successful schedule makers are able to improvise some really ingenious devices in the form of wall charts where, with the liberal use of movable pieces of colored cardboard, it is possible to see at a glance, to study and to ponder, without the necessity of endlessly thumbing through schedule cards in order to check possible conflicts or to make better adjustments.

The Dean has important public relations contacts which will vary somewhat with the size of the college. Contact with students can be a real public-relations asset or liability, and it is common to Deans of all colleges. Contact with parents either in person or by letter can also be an asset or a liability from the public-relations point of view. Finally, contact with sister institutions and with educational associations and agencies is another of the more obvious public-relations contacts of the Dean.

#### IN CONCLUSION

If there is an unsung hero or heroine in a college, the chances are that the palm should go to the Dean of Studies. There is nothing spectacular about the office; the occupant thereof will seldom figure in newspaper publicity or be acclaimed by alumni or the general public. A deanship is not infallably a stepping stone to a presidency. Unfortunately, perhaps, college presidents seldom pass through the chastening fires of a deanship.

College Deans have a way of gracefully living on, dying in the harness or retiring with dignity from a deanship at as ripe an age as college regulations will permit. All the more credit, then, to the faithful, conscientious, untiring Dean who labors day in and day out both for the best interests of the students and to uphold and improve the academic standing of the college.

### Scholarship and Other Endowment Trust Funds

Catholic colleges frequently lament the fact that they lack the endowment funds for general and special purposes which are possessed by non-Catholic colleges. Figures, which are readily available, show that in scholarship funds alone Catholic colleges are woefully lacking when compared to comparable non-Catholic colleges. The facts are beyond dispute, but an analysis of reasons behind the facts is more difficult to obtain.

Some Catholic college administrators balance against funded endowments of other colleges their "living endowment" of contributed services. This is a great asset, to be sure, but it is declining in value with the growth of our colleges and the increase in number and quality of lay-personnel. In the days when the faculty was almost completely staffed by the Religious community, there was some justification for a feeling of security and complacency. But those days are gone forever.

In general it is probably true to say that Catholic college administrators and Catholics as a whole have been less conscious of the need of creating endowment funds than non-Catholics. The needs for building and expansion have been so immediate and pressing that the possibility of raising funds for long-term purposes, investing these funds and using only the income has seemed visionary and impractical. It is seldom, and then only in recent times, that appeals for funds for Catholic colleges have included definite funds for endowment purposes. Of course funds have been given to Catholic colleges in the past to support scholarships or awards of one type or other. But such benefactions have not always been treated as endowment funds.

Thus Catholic colleges (and other privately supported colleges as well) frequently sought and accepted funds in amounts from five to ten thousand dollars to establish scholarships in perpetuity. The amount necessary to found such scholarships was frequently calculated on the basis of the prevailing interest

rates, and apparently it was assumed that both interest rates and college expenses would remain constant in perpetuity. The fallacious reasoning that an extra student in the classroom or an extra mouth to feed does not appreciably increase the overhead expenses was also probably accepted. At any rate, instead of investing the income of such funds in interest-bearing securities, keeping the principal intact, and using only the income, the money has frequently been expended on buildings and improvements and the scholarship obligation has been financed out of current funds.

That this is an improvident and short-sighted practice should readily be evident from the following illustration:

Twenty years ago \$5,000 at 5 per cent interest would have produced \$250, a sum sufficient to pay the tuition of a non-resident student at most Catholic colleges. Double that amount would have taken care of a boarding student. Today \$5,000 at prevailing interest rates will produce income approximating \$125, whereas tuition charges have doubled and tripled over what they were twenty years ago. Thus, if ten or twenty years ago, Jones College accepted \$10,000 from a benefactor with the understanding that the college would provide in perpetuity a scholarship covering tuition, board and room, and then invested the money in buildings or used it for current purposes, today that college has to bear out of current funds not only the increased cost, but all the cost of such scholarships.

The moral of this simple example should be crystal clear, namely, that a college in accepting permanent scholarship funds should keep the principal inviolate and invest the funds in income-producing securities, using the income only. Also it should be clear that the value of scholarships should never be arbitrarily fixed but should be wholly dependent on the income actually produced.

### **Scholarship and Other Endowment Trust Funds Handled Through Banks or Trust Companies**

The average college, and especially the Catholic college, does not have the set-up to handle such matters as investments, safeguarding of securities and related matters without outside help. Fortunately, such help is readily available in well-established banks and trust companies.

These funds can be set up in trust with a reputable bank or trust company, under a legally executed Trust Agreement between the college and the bank drawn up to meet the particular needs of the college but designed not only for the present but for the long future.

Among the advantages to be secured by turning over such funds to the management of a recognized bank or trust company are the following:

1. The money is segregated from other college funds, it is permanently dedicated to the purpose for which it was originally intended, and the danger of using the funds in an emergency for other purposes is avoided.

2. Banks and trust companies have the facilities for handling the investment of such funds, the collection of income and the safeguarding of the securities which represent the investment.

3. Regular reports will be forthcoming to the college at stated intervals which will simplify its bookkeeping problem and insure that proper records are kept. The date for submitting these reports can be made to coincide with the last day of the fiscal year of the college.

4. Prospective donors will be inspired with a feeling of confidence in the college and will be more likely to give funds for endowment purposes. The only disadvantage I can think of is the cost of such services. However, this is moderate and is usually computed as 5 per cent of the earned income.

#### THE TRUST FUND AGREEMENT

The "Trust Fund Agreement" of which we speak is a legal document which binds both the college and the trust company or bank. It is irrevocable by nature unless expressly stated otherwise. It should be drawn up with great care and should have the benefit of the advice of the legal counsel of the college.

It should embody the following features:

1. Set forth the terms and conditions of the trust with sufficient flexibility to take care of future and unforeseen contingencies.

2. Provide for the proper recording of donors.

3. Provide for college approval of investments as a form of double protection against unwise investments.

4. Provide for the manner of paying income.



5. Provide for freedom under state laws that might harmfully narrow down investments.
6. Provide for pooling the funds of the trust with other similar trust funds of the college for investment purposes.

#### EXAMPLES OF TRUST AGREEMENTS

It is greatly to be desired that the college have the final say in the wording of a trust agreement and, wherever possible, this should not be left to the prospective benefactor. For this reason it is advisable that a college have standard forms of trust agreements that have been approved by the Board of Trustees of the college and which can be submitted to prospective benefactors.

Two types of such trust agreements are usually sufficient, namely, one to cover special purposes such as scholarships, awards, professorships, etc., and one to cover the general corporate purposes of the institution in which the income may be added to current funds or used in any way the trustees of the institution may approve. Two such sample agreements follow:

#### TRUST AGREEMENT FOR GENERAL CORPORATE PURPOSES

WHEREAS, on the Eighth day of July A.D. 1947, we, THE SMITH-TOWN TRUST COMPANY did receive from the JONES COLLEGE of the DISTRICT OF COLUMBIA, the sum of Two Thousand Dollars (\$2,000.00), to be held in TRUST to establish a Fund to be known as JONES COLLEGE ENDOWMENT FUND under the following terms and conditions.

IN TRUST, to invest, reinvest and manage the same with the approval of the duly elected representatives of the Board of Trustees of the JONES COLLEGE and to pay the net income thereof semi-annually to the said College for its general and special corporate purposes.

It is expressly understood that the parties hereto do not wish to limit themselves to so-called "legal investments" if, in their judgment other investments are preferable.

It is also understood that in order to provide greater security of principal and uniformity of income, the principal funds of this Trust may for investment purposes be pooled with other similar Trust Funds of the said College under the Trusteeship of the SMITHTOWN TRUST COMPANY.

And be it further understood that a schedule shall be kept with the records of this Trust showing the name or names of donors together with the amount of their benefactions.

IN WITNESS WHEREOF, we have hereunto set our hands and corporate seals this Twelfth day of July A. D. 1947.

The SMITHTOWN TRUST COMPANY

(Signed) J. Winkle, President

Attest: F. Smith, Secretary

The JONES COLLEGE of the

DISTRICT OF COLUMBIA

(Signed) John White, President

Attest: A. Black, Secretary

#### TRUST AGREEMENT FOR SPECIAL CORPORATE PURPOSES

*(A Scholarship Fund)*

WHEREAS, on the Eighth day of July A.D. 1947, we, THE SMITHTOWN TRUST COMPANY did receive from the JONES COLLEGE of the DISTRICT OF COLUMBIA, the sum of Five Thousand Dollars (\$5,000.00), to be held in TRUST to establish a Scholarship to be known as the JULES PRINGLE SCHOLARSHIP under the following terms and conditions.

IN TRUST, to invest, reinvest and manage the same with the approval of the duly elected representatives of the Board of Trustees of the JONES COLLEGE and to pay the net income thereof semi-annually to the said College for the maintenance of a scholarship for a worthy and deserving student, the same to be selected and appointed by the President of said College from time to time. Payment is to be made to the said College upon presentation by it of a certificate setting forth that a student has been appointed and was duly registered and assigned to this Scholarship.

It is expressly understood that the parties hereto do not wish to limit themselves to so-called "legal investments" if, in their judgment other investments seem preferable.

It is also understood that in order to provide greater security of principal and uniformity of income, the principal funds of this Trust may for investment purposes be pooled with other similar Trust Funds of the JONES COLLEGE under the Trusteeship of the SMITHTOWN TRUST COMPANY.

IN WITNESS WHEREOF, we have hereunto set our hands and corporate seals this Twelfth day of July A. D. 1947.

The SMITHTOWN TRUST COMPANY

(Signed) J. Winkle, President

Attest: F. Smith, Secretary

The JONES COLLEGE of the

DISTRICT OF COLUMBIA

(Signed) John White, President

Attest: A. Black, Secretary

#### REMINDERS AND CAUTIONS FOR THE COLLEGE IN THE MANAGEMENT OF TRUST FUNDS

1. A Finance Committee of three members of the Board of Trustees of the College, the President, the Treasurer and, if pos-



sible, a lay trustee with banking or business experience, should be constituted to approve the investments to be made. Suggestions for investment may be initiated either by the officials of the Trust Company or by the Committee, but in either case both parties must approve.

2. It is not advisable, where Endowment Funds total less than \$500,000, to include stocks in the portfolio of investments.

3. Mortgages are not advisable investment at the present time and under no circumstances should investments be made in "participating" or, so-called, "Certificate Mortgages."

4. Security of principal should be sought rather than high interest rates.

5. When bonds or other securities are purchased at a premium, the premium should be written off as soon as possible out of the first income unless provision has been made for pooling profits on the sale of bonds to be used for this purpose.

6. At the present time U. S. Savings Bonds Series "G" are practical investments for small funds since they can be purchased in \$100 amounts at par. The income is at the rate of  $2\frac{1}{2}$  per cent a year payable semi-annually.

7. A complete record of each Trust Fund with all the relevant correspondence and information, ought to be kept by the college and filed in separate folders. Such records should be kept with other financial records, normally, in the Treasurer's office.

#### MEANS OF PROCURING ENDOWMENT FUNDS, ESPECIALLY SCHOLARSHIP FUNDS

For those who feel that it is more important to procure funds for buildings and equipment rather than endowment funds let it be said that there need be no conflict in seeking funds for both purposes.

##### *From the General Public*

There are some persons who prefer to contribute to a new building or towards equipment, or towards improvements in grounds and buildings. There are also persons who never would give money for these purposes but who would be interested in contributing endowment funds for general purposes or for such special purposes, as scholarships, awards of some kind or other, or professorships. Particularly is this true when such funds carry the names of their donors and are regularly mentioned in the

printed literature of the college. Scholarship Trust Funds make very suitable permanent memorials for the living as well as for the departed. They may also be made the object of bequests.

#### *From Alumni*

Appeals for scholarship funds are frequently well received by alumni clubs. Each club can feel that the fund is peculiarly its own. They can begin the fund with a modest amount and add to it year by year. Individual members can contribute to such a fund or it can be made the objective of money raising social events. A healthy rivalry between the various local clubs can also be stimulated.

#### *From Students*

The raising of scholarship funds will also appeal to students in the various college classes. Such funds can be set up under trust at the end of the Freshman year out of the surplus funds raised by a class social affair. No matter how small this beginning, there is an incentive to add to it during the succeeding years at college. A healthy class rivalry will be of considerable help.

At the close of the senior year, individual contributions of class members can be sought either as outright gifts or by turning over fund balances, in whole or in part, remaining in breakage deposits. Students should be permitted to take this latter means of adding to the fund only with parental consent, if such refunds are due to parents. Usually there will be a balance in the class treasury at the end of the senior year. What more worthy purpose could be found in order to close out the class account, than the Class Scholarship Fund.

#### *Good Selling Points for Trust Funds*

1. Trust Funds are set up independently of the college for specific purposes and therefore may not be converted for use in other ways.
2. Contributions may be made direct by making checks payable to the specific fund without the necessity of the transaction passing through the books of the college.
3. The identity of all donors becomes part of the records of the trust funds and the trust funds themselves under their appropriate names appear year after year in the college catalog.

4. The good accomplished by such funds is a living and vital thing that goes on from year to year. Directly or indirectly, they are investments in promising young men and young women who are thus given an opportunity to prepare themselves more effectively to fulfill their obligations to God and country and fellowmen.

From small acorns large oaks can grow. In similar way from very modest beginnings such endowment funds can grow to sizable proportions over the years. But, if there is no small acorn, there will be no lordly oak tree.

### SUGGESTED READINGS

#### THE DEAN OF THE COLLEGE

Barsun, Jacques: *Teacher in America*. Little Brown & Co., Boston, 1945. "Deans within Deans," pp. 177-195. Much of his discussion is, in a sense, autobiographical. Popularly written in satiric form.

Hawkes, Herbert E., and Rose, Anna L.: *Through a Dean's Open Door*. McGraw-Hill Book Co., New York, 1945. Good guide for students, parents and counselors. Lively with well-remembered anecdotes and incidents related without sentimentality but with insight and feeling. Author, who died in 1943, was dean of Columbia College, Columbia University, for many years. The co-author, his wife, was formerly dean of women, George Washington University.

Milner, Clyde A.: *The Dean of the Small College*, Christopher Publishing House, Boston, 1936. An analysis of the functions of the dean in colleges of 200 to 600 students. The available literature was consulted and data from a questionnaire compiled as a basis for the work. Interesting.

Reeves, Floyd W., and Russell, John Dale: *College Organization and Administration*. Board of Education, Disciples of Christ, Indianapolis, Indiana, 1929. "Functions of a College Dean," pp. 70-78. Standard.

"The Office of the Dean of Studies," pp. 80-93, in *College Organization and Administration*, compiled by Roy J. Deferrari. Workshop, 1946, Catholic University of America. Very complete account of history, duties and relationship of the dean to other administrative officers.

#### Periodicals

Dumas, Rev. Gustave, S.J.: "Principles of Effective Academic Organization and Administration," *National Catholic Educational Association Proceedings*, 1944, pp. 182-187. Discussion of principles of academic organization in terms of aim, pupils, faculty and committees.

Higgins, Ruth L.: "Functions of the Academic Dean," *Association of American Colleges Bulletin*, May, 1947, pp. 393-400. Result of a questionnaire on the subject sent to all the members (404) of the American Conference of Academic Deans. Gives interesting data on the background of about

160 deans. Conclusions should be helpful to both old and new deans. The most complete report available on the subject.

Woolley, Mary M.: "Some Ideals for Deans," *Proceedings of the National Education Association*, 1918, pp. 411-413. Written twenty-nine years ago, but principles are basic and worthwhile today.

#### SCHOLARSHIP AND OTHER ENDOWMENT TRUST FUNDS

Arnett, Trevor: *College and University Finance*. General Education Board, 1922, p. 212. Very general information. Gives definition of endowment fund, and stresses the necessity of keeping endowment assets separate from other assets. Presents fundamental principles of investment of endowment funds.

Daines, H. C.: "Theory and Procedure for Pooled Investments in Colleges and Universities." *Proceedings, Association of University and College Business Officers*, 1939, pp. 96-116. A study of the methods of adding and withdrawing funds in investment pools and a presentation of the formulas for treating both the principal and income to preserve equitable relations among funds.

Eells, W. C.: "Income from Endowments." *Journal of Higher Education*, Vol. 7, pp. 475-480, December, 1936. A study of endowment returns in twenty privately controlled institutions of over \$10,000,000 endowment from 1919-1920 to 1933-1934. Made comparison with summaries covering all such institutions reporting to the U.S. Office of Education. The larger institutions showed a higher rate of return.

Ford, H. S.: "Principles of Valuation for College Endowment Funds." *Education Business Manager and Buyer*, Vol. 7, pp. 15-17, February, 1931. Reviewed problems of pooling investments and recommended an endowment reserve built up from gains on sales of securities and portions of current income.

Gross, J. O.: "Twelve Investment Principles." *Association of Universities and College Business Officers*, Vol. 7, pp. 22-23, June, 1947. These principles were worked out for Methodist colleges. A good article on the need of investment principles in order to safeguard endowment funds from being used for current funds. These principles can be a good guide for college administrators in the management of endowment funds.

Reeves, F. W., and Others: *The Liberal Arts College*. University of Chicago Press, Chicago, pp. 557-618, 1932. Based upon surveys of thirty-five colleges related to the Methodist Episcopal Church. Very detailed handling of endowments, annuities, and other investment funds. Tells how to manage invested funds and how to distribute funds among various types of securities. Very elaborately worked out and very complete in information.

Suttgast, C. R.: *The Administration of College and University Endowments*. Bureau of Publication, Teacher's College, Columbia University, N. Y., 1940. A study of the principles and policies of the management of endowment funds in forty-five colleges and universities. Seven principles and policies are recommended to be observed by investment committees.



# A Comparison of the Educational Achievement of Public and Parochial Elementary School Pupils

By ROGER T. LENNON

*Director, Division of Research and Test Service,  
World Book Company*

OF PERENNIAL interest to those concerned with parochial school education is the question of the relative educational attainments of public and parochial school children. For practical reasons it is extremely difficult to obtain objective information of a comprehensive nature concerning this question; hence, opinions about it are likely to be based on limited and localized observation. This paper reports what are believed to be the most extensive data thus far available concerning the performance of pupils in elementary parochial schools on a standard battery of achievement tests, making possible the comparison of their performance with that of the public school pupils on which the tests were standardized.

The data reported here were obtained in connection with the nation-wide standardization of the revised edition of the *Metropolitan Achievement Tests*,<sup>1</sup> conducted in the fall of 1946. The data are based on the test results of about 100,000 elementary parochial school pupils, drawn from six diocesan systems. In two of the systems all elementary pupils (except grade 1 pupils) were tested; in two other dioceses all pupils in at least three successive grades were tested; while for the remaining two dioceses a sample of pupils in grades 2 through 9 was tested. The actual analysis was based on a random sample of approximately 25 per cent of the entire group tested, numbering about 3,900 pupils in each grade from 2 through 8; the grade 9 sample is a very small one, since only about 600 pupils were tested in this grade.

It is impossible to state with assurance to what extent the group of dioceses included is typical of all parochial systems and generalizations on the basis of the data reported here must be made with caution. Certain information with respect to the intelligence and chronological age of the pupils in this sample, reported below in Tables 3 and 4, serve as some basis for supposing that the sample is a fairly representative one. In any

<sup>1</sup> Published by World Book Company.

case, since the data are so extensive, it is felt that they should be reported, even though it cannot be guaranteed that they are completely representative.

The norms on the *Metropolitan Achievement Tests* are as accurate a reflection of public school achievement as can be obtained, being based on the most extensive standardization ever undertaken in connection with a battery of achievement tests. The norms used as a basis of comparison in this study are the national norms for public schools, exclusive of segregated negro schools.

TABLE 1.—Average Grade Equivalent, by Grade and Subject, of Parochial School Pupils

Test	Grade							
	2	3	4	5	6	7	8	9
Word Pictures.....	2.1							
Word Recognition.....	2.1							
Reading.....		3.3	4.2	5.1	6.3	7.4	8.5	9.6
Vocabulary.....	2.1	3.2	4.3	5.3	6.6	7.8	9.1	10.4
Arithmetic Fundamentals..	2.5	3.5	4.5	5.3	6.5	7.5	8.9	9.7
Arithmetic Problems.....		3.4	4.5	5.4	6.4	7.5	8.9	10.1
Language Usage.....			4.6	5.4	6.5	7.2	9.1	11.1
Spelling.....		3.5	4.6	5.4	6.5	7.6	9.5	10.8
Literature.....					6.5	7.5	8.7	9.8
History and Civics.....					6.9	8.6	9.5	11.3
Geography.....					6.4	8.2	9.7	10.6
Science.....					5.8	6.6	7.8	8.8
Public School Norm.....	2.2	3.2	4.2	5.2	6.2	7.2	8.2	9.2
Number of Cases*.....	3755	3882	4091	3854	4153	3611	3661	141

\* Number of pupils in each grade in random sample on which analysis is based.

The *Metropolitan Achievement Tests* measure mastery of the basic skills throughout all elementary grades and, at the upper elementary grades, mastery of the information subjects, namely, History and Civics, Geography, Literature, and Science. The basic data concerning the performance of parochial school pupils on the tests are set forth in Table 1, in which the average grade equivalent in each subject at each grade is presented. The public school norm, or average public school performance in each grade, is indicated in the next to the last row of the column for the grade; the tests were administered at about the end of the second month of the school year (or, more exactly, the second tenth of the year), so that the norm for the 2nd grade is 2.2, for the 3rd



grade 3.2, etc. This norm is the figure with which the parochial school achievement is to be compared in each case. Table 2 shows the extent to which the parochial school performance differs from the public school performance in terms of months above or below the public school norm. The observations which follow are based on study of Table 2.

TABLE 2.—*Deviation, in Months of Grade Equivalent, of Parochial School Results from Public School Norms*

Test	Grade							
	2	3	4	5	6	7	8	9
Word Pictures.....	-.1	*						
Word Recognition.....	-.1							
Reading.....		.1	.0	-.1	.1	.2	.3	.4
Vocabulary.....	-.1	.0	.1	.1	.4	.6	.9	1.2
Arithmetic Fundamentals..	.3	.3	.3	.1	.3	.3	.7	.5
Arithmetic Problems.....		.2	.3	.2	.2	.3	.7	.9
Language Usage.....			.4	.2	.3	.0	.9	1.9
Spelling.....		.3	.4	.2	.3	.4	1.3	1.6
Literature.....					.3	.3	.5	.6
History and Civics.....					.7	1.4	1.3	2.1
Geography.....					.2	1.0	1.5	1.4
Science.....					-.4	-.6	-.4	-.4
Average.....	.0	.14	.25	.12	.24	.39	.79	1.0

\* Where there is no entry for a test at a given grade level, it is because the test is not included in the Metropolitan battery for that grade.

The most obvious finding is that, with very few exceptions, the parochial school pupils either equal the public school pupils or exceed them by amounts varying from one month to as much as two years. Only at the second grade level, where the parochial school pupils are about a month behind the public school pupils on the reading tests; at the fifth grade level, where again the parochial school children fall a month behind in reading comprehension; and finally in Science, where the parochial school pupils are markedly inferior in grades 6 through 9, are there evidences of inferior accomplishment. In all the other subjects and at all grade levels the parochial school achievement is consistently superior.

An examination of the results by separate subjects reveals the following:

*Reading* (including *Word Pictures* and *Word Recognition*, which are reading measures at the 2nd grade. There is very

little difference in grades 2 through 6 between the performance of public and parochial school children. The advantage of the parochial school children begins to increase in the 7th grade and continues to increase through the 9th grade.

*Vocabulary.* This test is really another measure of reading ability and results on it agree with those cited immediately above. There is little difference between public and parochial achievement in grades 2 through 5; from grade 6 on there is a superiority for the parochial school pupils, increasing until in grade 9 they are more than a year above the public school norm.

*Arithmetic Fundamentals and Arithmetic Problems.* In grades 2 through 7, the parochial schools average consistently about a third of a year above the public school norm; in grades 8 and 9, this superiority increases to a little better than a half-year.

*Language Usage.* The findings for Language Usage are surprising. Although in the 4th grade the parochial school pupils are four months above public school performance, this superiority has vanished by the 7th grade. At the 8th grade level, however, the parochial school pupils are again well in advance.

*Spelling.* A consistent superior of about a third of a year is manifest in grades 3 through 7, increasing sharply in the 8th and the 9th grades to a level of better than a year in advance of the public school norm.

*Literature.* A consistent superiority of a third to a half-year is manifested in this subject in grades 6 through 9. This is particularly noteworthy in view of the fact that the literature section of the Metropolitan Tests is based on selections most commonly read in public schools and did not make any attempt to cover any of the literary selections which are found exclusively in parochial schools. In spite of this fact, however, the parochial school pupils exceed the public school norm by substantial margins.

*History and Civics, and Geography.* These subjects are the ones in which the greatest superiority of parochial over public school pupils is manifest. In almost all cases the parochial school children are a year or more in advance of the norm.

*Science.* This is the area of greatest relative weakness. In each of grades 6 through 9, the parochial school pupils are approximately a half-year below the public school norm.

If one averages the results on the several subjects for the successive grades, as is done in the last row of Table 2, it can be

seen that the relative advantage of the parochial school pupils tends to increase as one moves up through the grades. The average difference in grades 2 through 5 is not very great, amounting to roughly two months; in grades 6 through 9, however, the average difference is better than a half-year.

It is again pointed out that these data cannot be asserted with certainty to be representative of all parochial school achievement in the country. There are, unquestionably, good, bad, and indifferent parochial school systems, just as there are schools of all kinds even within any one system. The results, moreover, while reassuring with respect to the relative attainments of parochial as compared to public school pupils, offer no basis for complacency; the public school norm in any subject and any grade should not be mistaken for a goal or standard since it represents merely the average performance of typical public school pupils throughout the nation as a whole, and it could well be argued that in many cases this average achievement falls short of what educators regard as desirable.

Additional data with respect to the parochial school groups included in this study are set forth in Tables 3 and 4, in which

TABLE 3.—Average IQ\* by Grade of Parochial School Group and of MAT Public School Standardization Group

Grade	Parochial		Public	
	Mdn. IQ	Stan. Dev.	Mdn. IQ	Stan. Dev.
2	99.0	15.0	100.5	17.8
3	101.5	13.9	100.5	15.0
4	99.6	16.4	97.6	17.6
5	99.5	15.8	99.5	16.5
6	99.9	14.4	98.2	16.8
7	100.3	14.5	98.7	16.1
8	101.1	14.3	97.8	15.6
9	105.0	13.2	100.5	14.8

\* Derived from Pintner General Ability Test series.

are shown respectively the average IQ by grade for the parochial school pupils and the average age by grade; in both tables the corresponding values for the public school group on which the Metropolitan norms were based are included.

Inspection of Table 3 reveals little difference in average intelligence between the public and the parochial school groups in grades 2 through 8. The parochial school group in grade 9 seems

to represent a superior selection, which fact, coupled with the small size of the grade 9 sample already alluded to, should make one hesitate in attaching too great significance to the achievement findings at this grade level. With respect to the question of the extent to which this parochial school sample is typical of parochial schools generally, it may at least be said that the sample represents a group of normal intelligence with respect to both average and variability.

TABLE 4.—Average Chronological Age, by Grade, of Parochial School Group and of MAT Public School Standardization Group (at time of testing)

Grade	Average C. A.	
	Parochial	Public
2	7 years, 3 months	7 years, 5 months
3	8 years, 3 months	8 years, 5 months
4	9 years, 4 months	9 years, 6 months
5	10 years, 4 months	10 years, 6 months
6	11 years, 4 months	11 years, 7 months
7	12 years, 4 months	12 years, 7 months
8	13 years, 4 months	13 years, 7 months
9	14 years, 3 months	14 years, 5 months

Table 4 reveals that this sample of parochial school children is, on the average, two to three months younger than the public school population on which the tests were standardized. Consequently, none of the differences in achievement can be attributed to a greater maturity on the part of the parochial school pupils. Why this difference in average chronological age exists was not apparent from any material gathered in connection with this study.

Partly because of the findings reported above with respect to differences between public and parochial schools in achievement, the publishers of the *Metropolitan Achievement Tests* have made available a separate set of parochial school norms which permit parochial school users of the tests, if they wish to do so, to compare results for their pupils with results for other parochial school pupils; such evaluations are considered to be more meaningful, involving, as they do, comparisons with a group more homogeneous with respect to educational philosophy, objectives, and curriculum.



## Faith the Pattern

By SISTER JANE MARIE

THE ferment is growing, though slowly. More and more students and teachers, particularly teachers, are apparently being plagued to the point of action by discontent with the state of their minds. It is not just the normal, absorbing hunger for truth that disturbs them. It is a revulsion against the chaos engendered in their minds by the continuous accumulation of facts and even of principles without their being able to reduce these facts and principles to a unity; that is, without their being able to assimilate them properly. There is indication of an increasing number of persons so affected. Peaceful faculty meetings in many a school and college are being disquieted by someone's query, "What can we do to help the students achieve an integration of knowledge?" On more than one campus there are groups working to initiate a program of integration. Out of today's confusion there is rising an insistent call for order and unity in the world of thought and in the world of action.

How shall this sought-for unity be found? It would be well if we Catholic teachers and educators might say to others, "Observe our program and formulate one as like to it as is possible for you." But Catholic educators are profoundly aware of the evident need for unity and integration in Catholic education. There is too frequently observable a dichotomy in the expressed thought and in the conduct of Catholics who have had the advantage of education in Catholic schools for Catholic teachers to be complacent about their achievement in respect to fostering a whole, unified *Weltanschauung*, the Christian synthesis.

If Catholic educators cannot point to our schools as exemplifying the integration of knowledge as a *fait accompli*, they can point to them as the one place where such integration can be realized. And this for the plain reason that Catholic education alone is possessed of the basic essential for a total view of reality; that is, the infused theological virtue of faith in the minds of teachers and students. It is my purpose here to consider the relation of the theological virtue of faith to the whole of Catholic education and, so, to the formation of the Christian synthesis in the minds and hearts of Catholic youth.

To clear away the possibility of fideistic conclusions, and to give due honor to the magnificent natural power of intellect



which man possesses, it seems fitting to recall first the scope as well as the limitations of man's power of reason. Its scope is wide; all being is its object. "It is man's great glory that the object of his knowledge includes the whole sweep of the universe. . . . Hence to concentrate on any one sort or kind of knowledge is to be incomplete, imperfect."<sup>1</sup> From the most infinitesimal thing in creation to the divinity and power of the Creator, the mind of man can reach. "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity."<sup>2</sup>

Great as the human intellect is, however, it falls short and is wholly inadequate before the Infinite. Moving steadily forward, with certainty and security, it passes from the knowledge of creation to the knowledge of a Creator. It tells us there is a God, infinite, all-powerful, all-wise, all-good. But that is as far as it goes. By reason alone man cannot know God. "No one knoweth the Son but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him."<sup>3</sup> "For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God."<sup>4</sup> Our knowledge of God and of the things of God we have not from our natural reason but from the infused virtue of faith. It is the infused theological virtue of faith which should constitute the distinctive, specific difference between a Catholic education and one which is not Catholic. Whether we have given proper place to this supernatural virtue in the actual processes of education is for each of us to consider for himself. The role proper to faith in Catholic education is our concern here.

It is possible that at this point at least one reader may be inclined to say, "So you mean to teach religion in every class?" The question brings to mind the hoary challenge, "Have you stopped beating your mother?" It assumes a position fundamentally at variance with the principles basic to the Christian synthesis. At this point also the teacher of physics or of mathe-

<sup>1</sup> Gerald Vann, O.P., *On Being Human*. New York: Sheed & Ward, 1935, pp. 64-5.

<sup>2</sup> Rom. 1, 20.

<sup>3</sup> Matt. 11, 27.

<sup>4</sup> I Cor. 2, 11.

matics or of accounting may decide that this is not for him. Perhaps, he says to himself, the teacher of literature or of history may make correlation with religious instruction, but physics is physics, and algebra is algebra, and neither is very clearly or immediately related to religion. As for him, he intends to continue making his good intention of offering his work to God and then of teaching physics straight. It is quite possible, however, that his decision carries with it a certain intellectual dissatisfaction. One hopes that it does. For it rests upon the unsound assumption that physics itself is secular. Such, likewise, is the foundation for his confrère's decision that since physics is of so much less worth than religion he will not scruple to take time from physics class for religious instruction or edifying stories. In both cases, physics itself is accounted secular. So would be algebra, and, in fact, all the classes except Christian doctrine. Such conclusions must give joy to the devotees of secularism while they presume to remove whole areas of knowledge from the Christian synthesis. Such conclusions spring, it seems to me, from a world view which has more kinship with the Old Testament than with the New. Or, precisely from an inadequate application of the virtue of faith.

Now the material object of faith is God, and other things according as they have some ordination to God. As in the natural order there are certain first principles *per se nota* in which many other truths are contained implicitly, so in the supernatural order there are certain articles of faith in which others are contained implicitly, e.g., belief in the existence of God and in His divine providence for the salvation of man.<sup>5</sup> "Wherefore the first distinction in matters of faith is that some concern the majesty of the Godhead, while others pertain to the mystery of Christ's human nature, which is the *mystery of godliness* (I Tim. iii, 16).

"Now with regard to the majesty of the Godhead, three things are proposed to our belief, first the unity of the Godhead, to which the first article refers; secondly, the trinity of the Persons, to which three articles refer, corresponding to the three Persons; and thirdly, the works proper to the Godhead, the first of which refers to the order of nature, in relation to which the article about the creation is proposed to us; the second refers to the order of grace, in relation to which all matters concerning the sanctifica-

<sup>5</sup> Cf. St. Thomas Aquinas, *Summa Theologiae*, II-ii, 1, 7, c.

which man possesses, it seems fitting to recall first the scope as well as the limitations of man's power of reason. Its scope is wide; all being is its object. "It is man's great glory that the object of his knowledge includes the whole sweep of the universe. . . . Hence to concentrate on any one sort or kind of knowledge is to be incomplete, imperfect."<sup>1</sup> From the most infinitesimal thing in creation to the divinity and power of the Creator, the mind of man can reach. "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity."<sup>2</sup>

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<sup>3</sup> Matt. 11, 27.

<sup>4</sup> I Cor. 2, 11.

matics or of accounting may decide that this is not for him. Perhaps, he says to himself, the teacher of literature or of history may make correlation with religious instruction, but physics is physics, and algebra is algebra, and neither is very clearly or immediately related to religion. As for him, he intends to continue making his good intention of offering his work to God and then of teaching physics straight. It is quite possible, however, that his decision carries with it a certain intellectual dissatisfaction. One hopes that it does. For it rests upon the unsound assumption that physics itself is secular. Such, likewise, is the foundation for his confrère's decision that since physics is of so much less worth than religion he will not scruple to take time from physics class for religious instruction or edifying stories. In both cases, physics itself is accounted secular. So would be algebra, and, in fact, all the classes except Christian doctrine. Such conclusions must give joy to the devotees of secularism while they presume to remove whole areas of knowledge from the Christian synthesis. Such conclusions spring, it seems to me, from a world view which has more kinship with the Old Testament than with the New. Or, precisely from an inadequate application of the virtue of faith.

Now the material object of faith is God, and other things according as they have some ordination to God. As in the natural order there are certain first principles *per se nota* in which many other truths are contained implicitly, so in the supernatural order there are certain articles of faith in which others are contained implicitly, e.g., belief in the existence of God and in His divine providence for the salvation of man.<sup>2</sup> "Wherefore the first distinction in matters of faith is that some concern the majesty of the Godhead, while others pertain to the mystery of Christ's human nature, which is the *mystery of godliness* (I Tim. iii, 16).

"Now with regard to the majesty of the Godhead, three things are proposed to our belief, first the unity of the Godhead, to which the first article refers; secondly, the trinity of the Persons, to which three articles refer, corresponding to the three Persons; and thirdly, the works proper to the Godhead, the first of which refers to the order of nature, in relation to which the article about the creation is proposed to us; the second refers to the order of grace, in relation to which all matters concerning the sanctifica-

<sup>2</sup> Cf. St. Thomas Aquinas, *Summa Theologiae*, II-ii, 1, 7, c.



tion of man are included in one article; while the third refers to the order of glory, and in relation to this another article is proposed to us concerning the resurrection of the dead and life everlasting. Thus there are seven articles referring to the Godhead.

"In like manner, with regard to Christ's human nature, there are seven articles, the first of which refers to Christ's incarnation or conception; the second to His virginal birth; the third, to His Passion, death and burial; the fourth, to His descent into hell; the fifth to His resurrection; the sixth, to His ascension; the seventh, to His coming for the judgment, so that in all there are fourteen articles.

"Some, however, distinguish twelve articles, six pertaining to the Godhead, and six to the humanity."<sup>6</sup>

So the whole body of revealed truth is seen to relate directly either to God or to the humanity of Christ.

How much of man's life is included in the reach of faith? How much of creation, how much of the universe, falls within the vision of faith? Primary fact concerning all of creation is its existence; and its existence is wholly from God. "To understand the creation, point of meeting between God and the world, it would be necessary to understand both the world and God," wrote Pere Sertillanges. "Creation is a mystery. Considered actively, it is like the radiation from an ineffable Center, whence time and the things of time take their origin. Passively, it is the attachment of the ray to its source, that is to say, the suspension of the temporal from the eternal, its total dependence; it is a pure relation, but this relation is our existence. For us to be, or to depend upon God, is one and the same thing. . . . Creation is the very dependence of the world in relation to God."<sup>7</sup> As there is nothing in the universe, then, which is not there solely because it is sustained in existence by God, there is nothing which does not fall within the reach of faith in this respect. *De facto*, there is no godless thing; there is nothing left out from the reach of God's creative hand or of His loving Providence. Secularism, "or the practical exclusion of God from human thinking and living"<sup>8</sup> is a view of life based on "make-believe." In truth, the world is God's world, and study of it is study of God's

<sup>6</sup> Ibid., II-ii, 1, 8, c. Tr. Fathers of the English Dominican Province II (New York, Benziger Brothers, 1947), p. 1176.

<sup>7</sup> *Les Mystères de la foi* (Paris, Flammarion, 1934), p. 17.

<sup>8</sup> "Secularism," Statement issued by the Bishops of the United States (Washington, D. C., N.C.W.C., 1947), p. 2.



handiwork. There is no branch of study, no subject in the curriculum, which in itself is secular.

But the relation of man and of the universe to God is closer even than that of creature to Creator. In the mystery of the Incarnation, the eternal Son of God became man. The Word of God was made flesh. To the eternal uncreated God a created human nature was united in the intimacy of the Hypostatic Union. And as all the universe is related to God in its very being which it holds from Him, so, too, all the universe is related to Christ, the incarnate Word of God, who is "the first born of every creature,"<sup>9</sup> in whom, "the King of the whole world, God has willed to restore all things."<sup>10</sup>

"Nothing has changed in appearance since the coming of Christ: He did not will to overthrow that which had been given Him, as if its proper resources were insufficient for the use of so great a universe. However, all is changed; all has taken on a new signification, a new orientation. . . . Before, it was cold and evil night; now it is the mysterious beauty of approaching dawn. Before, it was 'the great war,' says St. Catherine of Siena: now it is 'the great peace.' We can rest upon the heart of the world for it beats on the heart of God."<sup>11</sup>

As the effects of the sin of man were experienced not only in his soul but also in his body and even throughout the material universe, so, too, the effects of the Incarnation and the Redemption reach to the ends of the earth. The world of matter, time itself, and space have been brought back, through the cross of Christ, from the dominion of the prince of this world: "in him it hath well pleased the Father that all fullness should dwell: and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth and the things that are in heaven, in Jesus Christ our Lord."<sup>12</sup>

This vision of the universe as created, as presently depending in its totality on the love and power of God, as affected in its totality by the sin of man, and as renewed totally by the Incarnation and the Redemption wrought by Christ,—this vision of the universe revealed to us through the theological virtue of faith—is universally true. It affects not only what might be

<sup>9</sup> Col. 1, 15.

<sup>10</sup> Collect, Feast of the Kingship of Christ.

<sup>11</sup> Père Sertillanges, *La Vie Catholique* (Paris, Librairie Lecoffre, J. Gabalda et Cie, 1937), p. 24.

<sup>12</sup> Col. 1, 19-20.

called the religious aspects of life; it reaches into and penetrates through and through all areas of reality. There is not anything left over from this all-embracing creation and its renewal by Christ. There is nothing authentically secular. Not reason itself.

It is within this world beloved of God and made new by Jesus Christ after the sin of man that the work of education is carried on. It is "the only world we have," that envisioned by secular-minded men being embarrassed by the lack of existence, which God alone can give. It is within this total vision of faith, then, that we Catholic teachers need to set our whole program of education. Within this pattern of reality revealed through faith, the reason of man is free to act to its capacity. More, it is under obligation to do so, the better "to bear witness to the truth." For, below mystery, we depend on reason for our knowledge. Faith, however strong, will not teach us the laws of the physical world, the secrets of atomic energy, the hidden things which the investigations of geologist, archeologist, astronomer are bringing to light. Such truths in the natural order are known to us as the result of diligent painstaking exercise of our intellects. Such intellectual labor on the part of a Christian, who through faith envisions the whole universe, himself included, in its immediate relation to God, is high and holy work. "Because (Christians) are also of this world, they have as much right as others to take part in seeking the truth, to engage in all controversies and transformations of the City in which they are citizens. The 'children of light' are too often less clever than the 'sons of darkness.' This condition does not spring from any precept of the Lord. To be late with an idea may be a fact, it is not a virtue."<sup>13</sup>

Whatever may be the object of one's study, it has its specific place in the order of reality. To know it truly is to know it in its place, in its relation to all other being. Some of these relations are known through faith; some through reason. "As God is one, so He produces one thing, not only because each thing in itself is one, but also because all things in a certain way are one perfect whole, which unity requires a diversity of parts."<sup>14</sup> "It is said that the soul is in a certain sense all things, because it is created to know all things. It is possible, accordingly, for the

<sup>13</sup> Cardinal Suhard, *Growth or Decline?* (South Bend, Fides Publishers, 1948), p. 81-2.

<sup>14</sup> St. Thomas Aquinas, *Quaest. disput. de Potentia*, 3, 16, ad 1.

perfection of the whole universe to exist in one single being. According to philosophers, this is the ultimate perfection to which the soul can attain, that in it is reflected the whole order of the universe and of its causes, in which, even, they place the last end of man, which according to us, will be attained in the vision of God. 'What is there that they will not see who will see him who sees all things?' (Gregory the Great).<sup>15</sup> "Now order is to be found in things themselves, and flows from them into our knowledge."<sup>16</sup> The foundations of this order are made known to us through faith, which makes known to us the origin and the end or purpose of creation. The nature of things in themselves is the proper object of the natural intellect.

If we are to unify and integrate our own knowledge and help students to do so, the first step seems to be to make clear the universal pattern of faith, within which, albeit autonomously, reason works. The teaching of Christian doctrine, centering in the great mysteries of the faith, has its specific place in the daily program, but the truths therein learned are seen to form the framework within which all other learning, as in the other classes, has its proper place. "That of which the Catholic has need today is the formation of the true synthesis, and to find in it a depth, a fullness, a dynamism, a heroism not only of verbal affirmation but of vital acceptance of it. . . . It is not a dialectic that the Catholic needs, but an ecumenical vision of the government of God in the domain of Creation and in the mystical domain opened to us through Revelation."<sup>17</sup>

With such a universal vision, the fruit of faith, in the minds of teachers and students, the foundation is laid for unified knowledge. One may begin, then, at any point at all, laying hold of realities in the unpredictable order in which they may come to our attention, and make of the new knowledge not one more unrelated idea to be stored away and catalogued, but rather an idea that has its proper place in our knowledge, corresponding to the place of the object in the world of reality. For the integration of knowledge lies not in books but in living minds. As with bodily food it is not necessary to assemble separately starches, fats, proteins, etc., for the convenience of the physical

<sup>15</sup> St. Thomas Aquinas, *De Veritate*, 2, 2.

<sup>16</sup> St. Thomas Aquinas, *Summa Theol.* II-II, 26, 1, 2. Tr. Fathers of the English Dominican Province, II (N. Y., Benziger Brothers, 1947), p. 1295.

<sup>17</sup> Fr. Hildebrand, "La Vision de l'Ordre divin," *Temoignages* 3 (1942), p. 5.

organism, which has itself the precise power of assimilation, so with intellectual food it is unnecessary for the teacher to assemble separately ideas relating to different things. The mind itself has the power of assimilation. For this process, however, it has need of the first principles which contain, implicitly, all other knowledge. First step, then, for the teacher who seeks to bring students to unified knowledge is acquainting them, according to their capacities, with the first principles of faith, i.e., the mysteries of the triune God and of His Providence in respect to man's salvation, and making them conscious of the first principles of knowledge in the natural order.

Such is the essential beginning of the formation of a synthesis of knowledge. It is but the beginning, however. From this point it is desirable that through reason and faith each member of Christ grow and grow in his knowledge of God, of His creation—man and the universe—and of Christ, through whom man moves back to God, until the day when faith gives place to the beatific vision of God and of all things in God.

Sharing in God's knowledge of the world of men and things, as to their origin and end, through faith, it belongs to the Catholic, too, to collaborate with God in correcting the disorders which sin has introduced into creation and in bringing all things back into their right places under the headship of Christ. For we, who through Baptism have been made members of the Incarnate Word of God, are God's co-adjutors in this world, called upon to help re-form the world of men and things according to the divine pattern. Through all the diversities and complexities of life today, faith lights the path from every point to God. In act, as well as in knowledge, faith is the basic unifying principle.

If it be true, as it seems to be, that we have not succeeded in imparting to students this cosmic, ecumenical vision of life, how shall we begin to do so? The first condition of much progress in this business is, obviously, the formation of the minds of teachers in the light of the Christian synthesis. By way of practical procedure, might it be desirable and possible to initiate some such program as this:

1. Discussion among members of the faculty, informally and formally, of the need for integration of knowledge.
2. The drawing up of a small initial bibliography of current



studies of this matter, with reports on and discussions of such studies at special faculty meetings.

3. The introduction of a special course, in which all faculty members participate, under the direction of a theologian. The purpose of the course would be that all teachers receive a clearer view of the whole scope of the school program and that each teacher see more clearly where his or her courses fit into the whole. Concurrent series of lectures in theology should greatly help toward the end of Christian orientation.

4. The introduction of a special course for the students, in high school or in college, consisting possibly of a single period a week for each grade or class. The purpose of this course would be to keep before the students the picture of the whole scope of knowledge and the place of different knowledges in this synthesis. Through instruction, discussions, and reports, at least a beginning could be made in the process of achieving an ordered knowledge. Faculty members could collaborate in directing this course.

5. Above all, the ground can be laid for the Christian synthesis by such a presentation of Christian doctrine as will bring the students to know the mysteries of the faith and to see them in their interrelation,—all having their source in the majesty of the divinity or in the humanity of Christ, and so to see the pattern of life as faith reveals it.

This formation of the Christian synthesis today would be an orderly procedure if the theologians began it, the philosophers then taking it up, and experts in every field proceeding to work out the implications for their particular researches. This, indeed, is the thing that needs to be done, and that is, in fact, under way to some degree in some places. In the meantime, teachers in grades and in high schools and in colleges have to meet the minds of young people today, immediately. Some of these teachers may not have opportunity for the years of study desirable for their formation. Those of another generation may have all the paths clearly marked for them. For us, it is to begin here and now today, to try to bring our knowledge more into conformity with the order of reality so that our minds may more perfectly reflect the eternal Word and that by our acts we may help to transform the chaos of the world in this our day according to the pattern in the eternal mind of God, the pattern of reality made known to us through faith.



## **The Catholic University Research Abstracts\***

### **Defective Moral Reasoning in Delinquency**

By SISTER MARY ANGELA BETKE, O.S.F., Ph.D.

This study was commenced with the purpose of investigating the moral reasoning of the delinquent boy and to discover, if possible, the relation of the boy's reasoning to his delinquency, and whether according to Moore's hypothesis, the problem child harbors any pathological moral premises in his subconsciousness.

A Moral Reasoning Test was administered to fifty delinquent and fifty non-delinquent boys. The responses were then classified not only into right and wrong but also into three categories according to the reasons given: ethical—dominated by reason; emotional—motivated by sympathy, envy, consideration of or disregard of the rights of others; pragmatism—motivated by the ego, escape of punishment or being caught, self-interest or utility.

The results indicate that there are differences in the reasoning of the two groups, not so much in the number of correct and incorrect responses but in the kind of reasons the boys gave to explain their answers. The delinquents used ethical reasons less frequently than the non-delinquents. Although both groups used emotional responses sparingly, the delinquents used them somewhat more frequently than the non-delinquents.

### **The Development of a Test for Reading Ability and Its Application to Students Majoring in Science, Classics, and Commercial Courses**

By REVEREND HENRY J. ROBITAILLE, Ph.D.

Few tests of reasoning ability have been devised because of the various difficulties in investigating the higher thought processes. The present study is an attempt to construct a test of reasoning, and to apply it to students majoring in classical, commercial, and scientific studies.

\* A limited number of these published doctoral dissertations is available in the office of the Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D. C.

Four sub-tests were devised. Two of these were an adaptation of the syllogistic technique developed by Lindworsky in his studies on reasoning. Each sub-test was made up of 45 syllogisms complete with major, minor, and conclusion. The other two sub-tests were devised from actual court cases, each test containing eighteen cases.

These tests were administered to 168 high school seniors and their scores furnished ten variables. These variables were inter-correlated by means of the Pearson product-moment formula, and the resulting coefficients of correlation analyzed with the Spearman tetrad technique. After corrections with Moore's method for irrelevant factors, five variables constituted a battery of tests having a multiple correlation coefficient of .9325 with the underlying g-factor.

The relation of ability in this reasoning test to ability in classical, commercial, and scientific studies was obtained by correlating the general factor underlying the various reasoning sub-tests with the ability of the students in their respective fields of studies. Results show that reasoning ability as measured by this test has its highest correlation with the ability of the subjects majoring in the commercial course (.6703). It has almost the same correlation with ability in classical studies (.6316). It has definitely lower correlation with ability in subjects in the scientific course (.3497).

#### **An Evaluation of Instructional Methods in Religion**

By SISTER MARY IMELDIS LAWLER, O.S.F., Ph.D.

The purpose of this study was to discover empirically to what extent the principles of psychology are being applied to the teaching of religion in the Catholic elementary school. By comparing the teaching of religion with the teaching of history, which subject was chosen as a norm of comparison, the writer sought to ascertain whether or not religion is taught as effectively as history; whether or not the difficulties in teaching religion are the same as those encountered in the teaching of history; and the possible causes for specific strengths and weaknesses in the pedagogical procedures employed by the teacher in the actual teaching situation.

An observational schedule embodying essential features of

instructional practice was devised as a guide for objective analysis of the lessons. Forty-four schools in nine dioceses were visited, actual classroom observations being confined to the fourth and fifth grades. The teaching methods of eighty teachers, representing twenty-eight different religious communities, were rated on the fifteen items of the schedule according to a five-point scale of values.

Elements of strong and weak teaching were found in the application of practically every criterion of the schedule. Teaching efficiency in religion and history was found to be uniformly the same and the difficulties encountered in the methodology of both subjects were comparable. The findings offer empirical evidence of the need for higher levels of efficiency in the teaching of both religion and history.

#### **The Recognition of Certain Christian Principles in the Social Studies in Catholic Elementary Education**

By REV. GERARD STEPHEN SLOYAN, Ph.D.

In this dissertation, a minimum corps of five Christian social principles has been deduced from papal sources, and application of them made to the content of the social studies of the Catholic elementary school. With the principles serving as a norm, twenty-two diocesan courses in the social studies, representing the instruction given to well over half of the Catholic elementary school children of the country, were analyzed for the presence of Christian social concepts. It was discovered that these studies serve very poorly as a vehicle for Christian social education, a maximum of five diocesan outlines only qualifying as having some part in the Church's program for the reconstruction of the social order.

## College and Secondary School Notes

### Catholic U. Forum Criticizes Report of President's Education Commission

The danger of state control over education inherent in certain proposals made in the "Report of the President's Commission on Higher Education" was emphasized at the seventh annual session of the Catholic University Forum held in Washington in connection with the reunion of Catholic University alumni. The reunion banquet, held the day following the forum, was addressed by Archbishop Patrick A. O'Boyle of Washington, who is also Chancellor of the University.

Archbishop O'Boyle spoke on the dangers of secularism, especially in the field of education, and of the role of the Catholic University and its alumni in combating them. "As Chancellor of the Catholic University of America, I take my stand that all true learning should be centered in theology," the Archbishop said.

Reminding his audience of their responsibilities, he continued: "May I now call your attention to the persistent necessity of the Alumni of the Catholic University putting their Catholic intelligence to the service of Christ as a daily and hourly duty. . . .

"It is no easy task which is set before the well-educated and intelligent Catholic layman, bringing his intelligence to the service of Christ. He faces a world which endeavors to shape itself without God and without attention to the design for which it was fashioned by the divine art."

The Catholic can, however, perform this task, Archbishop O'Boyle continued, "by remaining inflexibly faithful to the mind of the Church, which is to say the mind of Christ."

At the Forum an audience of over 500 heard four leading Catholic educators join in pointing out the potential threat to Catholic and other religious educational institutions of the President's Report's proposals. Their sharp attacks on the Report were leveled not only at certain of its specific recommendations, most importantly that which would deny public funds to private institutions, but also at its philosophical basis which, they declared, was thoroughly secular.

The report under discussion was the work of a commission of 28 members appointed by President Truman in July, 1946, to study the American system of higher education and to make



recommendations for its improvement, especially the expansion of educational opportunities. After eighteen months of work the commission issued its report which stressed the need for government-aided expansion of public institutions but largely ignored the needs of private colleges and universities. Two of the Commission's 28 members were Catholics, the Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General of the National Catholic Educational Association, and Dr. Martin R. P. McGuire of the Catholic University. They joined in making a minority report.

"In the Commission's Report we have a statement from which God and man's relationship to God are totally excluded," declared Rev. Michael J. McKeough, Editor of the CATHOLIC EDUCATIONAL REVIEW. Father McKeough's address stressed that there was no reference in it to any religious objective, "no hint that education has any responsibility to direct a student to God."

In spite of his general denunciation, however, Father McKeough warned his hearers not to condemn the report in toto. "Many of its recommendations," he asserted, "are not inseparable from its philosophy and should be of serious concern to us. Some of its proposals—for example those regarding teacher training—should indeed be given thoughtful consideration in our own planning." Father McKeough also commended the Report's recommendations against segregation in publicly supported schools and its proposal of increased adult education.

Others who addressed the Forum were Dr. McGuire; Dr. Roy J. Deferrari, Secretary General of the Catholic University, and the Rt. Rev. Msgr. P. J. McCormick, Rector of the University. A paper by the Rev. William E. McManus, Assistant Director of the Department of Education, National Catholic Welfare Conference, on "The Attitude of the Commission Toward the Financing of Higher Education under Private Auspices," was read.

Father McManus, who at that time was in Germany, asserted that "generally a government's fiscal policies for education reflect its philosophy of government."

Warning against too much state influence over education, he continued: "European political parties which are scheming to impose a totalitarian government upon the people are sparing no effort to capture control of the schools in nations where they seek total power. They concede no quarter to private schools. They frankly proclaim their objective to nationalize every school, and

the first step toward this objective is the discontinuation of any public aid to private schools."

#### **Theological Seminary to Serve Michigan Province Dedicated**

The cornerstone of what is believed to be America's first provincial major theological seminary, St. John's, was doubly blessed at dedication exercises in Plymouth, Michigan—personally by His Eminence Edward Cardinal Mooney, Archbishop of Detroit, with the ritual of the Church, and by His Holiness Pope Pius XII in a congratulatory cablegram.

St. John's is to be the major theological seminary for the five dioceses of Michigan: the Archdiocese of Detroit and the dioceses of Grand Rapids, Saginaw, Lansing and Marquette. It is the first joint construction enterprise of the dioceses, and will be staffed by Sulpician Fathers.

Cardinal Mooney heads the seminary board, members of which are Bishops Joseph H. Albers of Lansing, William F. Murphy of Saginaw, Francis J. Haas of Grand Rapids and Thomas L. Noa of Marquette. All except Bishop Murphy, who was ill, participated in the dedication, along with Detroit's two Auxiliaries, Bishops Stephen S. Woznicki and Allen J. Babcock, a score of Monsignori and more than 200 priests from all five dioceses.

Several thousand members of the laity, mostly from the Detroit Archdiocese, in which Plymouth is situated, attended the ceremonies, which were a sort of "concrete progress report" to them as contributors to the Archdiocesan Development Fund, of which the seminary is a major project.

St. John's will provide the last four years of training for the majority of the province's candidates for the priesthood, now scattered through regional seminaries in the United States and abroad. It will provide the capstone of the Church's Catholic education system in Michigan.—E. A. McDonnell.

#### **Other Items of Interest**

The Catholic University of America has almost doubled its normal or pre-war enrollment of students, with a total registration of 4,625, of whom 1,925 are veterans, Rt. Rev. Msgr. P. J. McCormick, rector of the University, disclosed. Included in the student body are 155 foreign students, coming from thirty-nine countries.

His Eminence Francis Cardinal Spellman, Archbishop of New York, dedicated the new Catholic University of Santa Maria, Ponce, Puerto Rico, named after the vessel that brought Columbus to the New World, on the anniversary of Columbus' discovery of America.

After the dedication ceremonies the Cardinal was guest of honor at a \$100-a-plate dinner to raise funds for the university, which will have an enrollment of about 300 students.

On his arrival at San Juan's Isla Grande airport by plane from New York, Cardinal Spellman was met by a reception committee, including Bishop James P. Davis of San Juan and Bishop James E. McManus, C.S.S.R., of Ponce, Puerto Rico's second largest city.

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The Maryknoll Fathers have opened their sixth "little seminary" in the United States in New Orleans for high school boys with vocations to the priesthood. It will house non-residents of that city while they are attending Jesuit High School nearby, and also will serve Maryknollers awaiting transportation to Latin American missions.

The "little seminary," a house in a residential area, is designed to allow the boys to remain near their home towns during their high school years. They will attend Mass in the chapel of the house before leaving for class, will return for lunch, and will say morning and evening prayers together. No classes will be held in the house itself.

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Ground for a new \$250,000 minor seminary for the Discalced Carmelite Fathers on Chalk Hill near Dallas was blessed and broken by Bishop Joseph P. Lynch of Dallas. The institution will serve the Carmelites of the Texas-Oklahoma province.

\* \* \*

Cook Academy, former Baptist educational institution, Montour Falls, N. Y., has been sold to the Franciscan Friars of the Atonement, who conduct Graymoor Monastery at Garrison, N. Y.

The Friars will transform the academy into a seminary for their community. Involved in the purchase are a large five-story building with classrooms and dormitories, a gymnasium, several smaller buildings, and about 40 acres of land. Montour Falls is in the Rochester Diocese.

The appointment of Eugene P. Willging as director of the Catholic University of America Library was announced last month by Rt. Rev. Msgr. Patrick J. McCormick, rector of the University. Since the death of the Rev. Francis A. Mullin in January, 1947, Mr. Willging has been acting director. Prior to that he served since September 1, 1946, as assistant director.

\* \* \*

Plans for establishing a Catholic art school will be discussed at the 1948 national convention of the Catholic Art Association at the College of Mt. Joseph-on-the-Ohio, December 28 to 30, it has been announced. Lectures will be given on music, literature, journalism, church building and decorating, and other subjects. Other features will be an exhibit of stained glass made by association members, a picture "clinic," demonstrations by grade school children, and a discussion of parochial school teachers' problems.

\* \* \*

A Catholic high school student won first prize in a contest on "What the Presidential Election Means to the Teen-Ager" conducted by a syndicated newspaper columnist, Betty Betz, in connection with the Mutual Broadcasting System's coverage of the national elections. He is Edward J. S. Herr, 17, of Roman Catholic High School for Boys, Philadelphia. Another Catholic student among the first five winners was Eleanor Flynn, 16, of Bishop McDonnell Memorial High School, Brooklyn.

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The new Administration and Science buildings of Le Moyne College were dedicated in Syracuse in ceremonies at which the Very Rev. Robert I. Gannon, S.J., Fordham University president, acted as master of ceremonies.

The buildings are the first of 15 planned for the Jesuit institution, which has been in operation in temporary quarters as an adult education center since 1945, and as a full-time school since September, 1947. There were 440 men and women students registered last year. A total of more than \$1,500,000 has been collected in drives for the new school. The dedication was marked by a special issue of *The Catholic Sun*, Syracuse diocesan weekly.

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A total abstinence crusade, with members taking a lifetime pledge against the use of alcoholic beverages, will be initiated



soon in the 23 Catholic high schools of the Scranton diocese, Bishop William J. Hafey of Scranton has announced. The crusade will later be extended to public high school students, to eligible grade school students and to adults, according to the Bishop's plan.

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Gold Star Scholarships, each honoring a St. Louis University student who lost his life in World War II, are being awarded to incoming students at the school. A memorial booklet issued in connection with the awarding of the scholarships, which amount to \$100 for one year or \$400 for four years, lists 116 students who died in the war.

\* \* \*

Sister Mariella, regent at Webster College, has been named acting president in place of Dr. George F. Donovan, who is on a two-year leave of absence in Germany. For the past 14 years, Sister Mariella has been principal of Nerinx Hall, high school department of the college.

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The Rev. William Granger Ryan was inaugurated as President of Seton Hill College on November 11. Father Ryan was elected to the office of president last April to fill a vacancy created a year previously by the death of the late Rev. Dr. James A. Reeves.

## Elementary School Notes

### India Launches Program of Literacy

**I**N INDIA, the government has undertaken a long-range plan of universal education to eliminate illiteracy. It is hoped that universal adult literacy will be achieved within five years, during which period every literate man in the country would be expected to put in a term of national service as a teacher. An estimated two million additional teachers will be needed for the thousands of new schools which will be opened.

Other aims of the program embrace free and compulsory education for all boys and girls between six and fourteen years of age (about 56,000,000 individuals), education of handicapped children, provision for libraries, promotion of physical welfare for youth, an increase in opportunities for higher education, and the preservation of India's age-long traditions in culture.

### U. S. Educators Will Survey Puerto Rican Schools

According to a report in the *N. E. A. Journal*, personnel of Teachers College, Columbia University, will work with Puerto Rican teachers and administrators on a comprehensive six-point, year-long survey of the educational system of Puerto Rico.

Areas to be studied will include elementary and secondary education, vocational education, relationship of the school building program to the curriculum, curriculum evaluation, economic and social factors affecting child development, and the language of instruction.

### Egyptian Government Restricts Religious Education

Foreign and private schools in Egypt (known as free schools) have recently been placed under government control by a new law that tends to circumscribe freedom of religious instruction.

Within the scope of this measure come the 200 schools operated by Catholic Religious, the American University of Cairo, the American Mission School of Assiout, and several British and French schools.

Particular anxiety is being felt by the leaders of free educational institutions at Article XII of the new law which provides that no school may teach its pupils any religion other than their own even though the parents give their consent to do other-

wise. Thus far, the government has expressed its good will and is assuring Christian schools that they will not be expected to provide Islamic instruction for their Moslem schools.

Foreign educators in Egypt fully appreciate the Egyptian government's professed intention to raise the educational, physical and sanitary standards of all schools. Nevertheless, these educators are alarmed by the unrestricted powers which the law gives to the Minister of Education, and are apprehensive of the future of the free institutions whose efforts have always been directed toward the development of the cultural and social welfare of Egypt.

#### French Miners Protest State Control of Schools

With a battle cry of "We want God in our schools," 1,500 parents in the Grand Combe mine area near Nantes, staged a nightlong sit-down strike in a Catholic school to protest its seizure by the State. This seizure was legalized by the passage of a bill giving the State charge of all schools attached to the nationalized mines.

The school, formerly conducted by the Christian Brothers, had been Catholic for over a century. After being forcibly ejected the following morning by 300 police, these parents, together with several thousand townspeople, formed a protest parade. Following this incident, the tribunal issued a temporary judgment allowing some classes where religious instruction may be given.

French parents won another victory in the fight against "laic schools" where religion may not be taught. Taking into account local conditions, the Court of Appeals of Aix-en-Provence has ruled that the Catholic school in the village of Fuveau, near Marseille, should remain in the possession of the parents and not be subjected to the recent law that places schools of nationalized mines into the hands of the State.

At Ricamarie in the Basin of the St. Etienne, Catholic miners turned carpenters and masons in order to build a Catholic school for their children when the nationalization of French mines put all schools on mine property under the public school system.

#### Temple University Schedules Sixth Reading Institute

The Sixth Annual Reading Clinic Institute at Temple Uni-

versity, Philadelphia, has been announced for the week of January 31, 1949. Emphasis at this institute will be on the semantic or meaning approach to reading. Semantic analysis techniques will be described and demonstrated in relation to developmental and remedial reading.

Activities of preceding institutes will be summarized in terms of the three approaches used: differentiated reading instruction, the integrated language arts approach, and reading needs in content areas. Special arrangements for half-day sessions have been made in order to provide opportunities to evaluate local and state reading programs.

#### **New Unit to Promote Co-ordination of Research**

In order to aid research workers to keep abreast with studies in progress, the Children's Bureau of the Social Security Administration, Federal Security Agency, recently established a clearinghouse for research on child life.

This unit has been set up in response to numerous requests from research workers and professional organizations who believe that such a center will promote collaboration and interchange of information on current research in the various fields affecting child life. Lack of a central clearing-house in the past has been a severe handicap to many investigators because there has been no one place where they could discover current projects in their own fields or related ones.

#### **Shortage of Elementary School Teachers Remains Acute**

A disquieting dearth of elementary school teachers is one of the most serious problems in education today, pointed out Dr. W. E. Givens, Executive Secretary of the National Education Association, on the occasion of the observance of Education Week in November.

According to a study based upon the forecast of school enrollments by the United States Census Bureau, the need for new elementary teachers for the decade 1949-50 through 1958-59 is as follows:

To provide one more teacher for each thirty additional pupils of the increased enrollment, 262,100 new elementary teachers will be needed; to replace experienced teachers as they die, retire or leave the classrooms for other reasons, 559,434 teachers will be



needed; to replace present teachers on emergency certificates, 70,000; and to reduce the size of classes in the elementary schools to a nation-wide average of twenty-five pupils would require 142,460 new elementary teachers. This is a total of 1,033,994 new teachers for the coming decade, or an average annual demand of 103,000 elementary teachers each year.

When these demands are compared with the number of new elementary school teachers prepared during the year 1947-1948, the gravity of the shortage is apparent. Less than 20,000 new elementary teachers were qualified to teach. Of this number only 10,005 were graduates; the others were teachers who had completed one, two or three years of college work.

Thus the 1947-48 production rate of teachers was 20 per cent of the estimated demand for each year of the next decade. This means, the N.E.A. leader explained, that if the schools are to get the new elementary teachers that will be needed, more than five times as many teachers must be prepared for each year of the decade as were prepared last year. The situation is much brighter at the secondary level, where the supply of high school teachers is expected to meet the demand.

#### **Figures Show Large Percentage of Drop-Outs in Schools of West Virginia**

Only 77 per cent of the school-age children in West Virginia reach the eighth grade, while only 35 per cent finish high school, according to 1946-1947 figures announced in the *West Virginia School Journal*. However, educational inequality among the state's fifty-five counties is notable. The proportion of pupils who reach the eight grade varies between 60 per cent to 91 per cent in the various counties. In the four highest ranking counties, 53 per cent to 60 per cent of the children finish high school, but in the twelve counties which rank lowest, only 15 per cent to 25 per cent complete their high school education.

#### **College Abolishes Experimental Schools**

The building which formerly housed the famous Horace Mann and Lincoln Schools of Teachers College, Columbia University, is now being used as a New York City public school structure.

Founded in 1887 and 1917, and merged in 1943, these schools had operated under a \$3,000,000 grant from the General Educa-

tion Bureau, stated the *New York Herald-Tribune*. Teachers College, wishing to use the grant for other purposes, announced that the schools had outlived their usefulness and would be closed. The Horace Mann-Lincoln Parent-Teachers' Association fought the decision in court, claiming that the fund could not be diverted legally to another purpose, but lost its case in May 1948.

#### Museum to Visit Illinois Schools

A specially constructed bus of the transcontinental type will carry museum exhibits to country schools and outlying towns in Illinois during the current academic year.

The mobile museum, operated by the Illinois State Museum, will contain dioramas, miniature landscapes and figures showing geologic and human history of Illinois. Twenty exhibit cases will extend in a long U-shape around the interior of the bus. The cost, including dioramas, is expected to amount to \$25,000. Eventually, the Illinois State Museum hopes to put at least four of these busses in operation.

#### Coronet Films Issues New Catalog

During the past year, Coronet Instructional Films Company has added to its outstanding library over sixty new instructional films. These productions have already proved to be highly popular and effective teaching aids. In order to provide educators and the entire visual education field with an up-to-date reference for the complete Coronet Film Library, Coronet has just made available its new 1948-1949 catalog.

In addition to a short description of each production, the new catalog includes the recommended grade levels for which each film is designed, the educational collaborator (each recognized as a leading subject-matter specialist), the length of the film, and its price. An excellent "Utilization Chart" lists the films alphabetically, and suggests areas of study in which each is useful.

Copies of this new catalog are now available without cost or obligation upon request to Coronet Films, Coronet Building, Chicago 1, Illinois.

### Children's Book Club Announces November Selections

Variety is manifest in The Catholic Children's Book Club selections for November.

In the Picture Book Group (ages 6-8 years), two books contested the honor of meriting first choice of the judges. As a consequence, *Little Old Automobile* by Marie Hall Ets, and the *Story of the Fierce Bad Rabbit* by Beatrix Potter shared this distinction.

*The Rocky Summer* by Lee Kingman constitutes the selection for the Intermediate Group. A Finnish settlement in a New England granite quarrying town at the turn of the century is the background of this exciting story.

For the Older Boys Group (ages 12-16 years), Loring MacKaye's fascinating account of a Western outpost during the Civil War, entitled *The Far Distant Bugle*, was chosen.

Amelia Walden's *Sunnycove*, a realistic story of the problems and ultimate success of an aspiring student in the workshop of a summer theater, was selected for the Older Girls Group.

## News from the Field

### Carried Out, Supreme Court's McCollum Reasoning Would End Parochial Schools, Legalist Says

If you accept the U. S. Supreme Court's dictum in the McCollum case that the Champaign "released time" religious education classes amounted to an unconstitutional compulsion by the State of Illinois in favor of religion then you must agree with the astonishing thesis that any state's school-attendance laws lend an equally unconstitutional compulsion in favor of parochial schools.

This point is made by Dr. Edward S. Corwin, professor emeritus of jurisprudence at Princeton University, in an article in the December issue of *Thought*, Fordham University quarterly. The article contains the full text of a speech delivered by Doctor Corwin before a New York Methodist group in October and reported in part by the Catholic press at that time.

The Princeton professor, who expressed the hope that the Supreme Court will reconsider the conclusions it reached in the McCollum case, wrote that "the really important significance attaching to this question of coercion in this case escapes the Court entirely."

Doctor Corwin compared the McCollum decision with the verdict of the high court in the Oregon school case in 1925, in which an Oregon law was voided because it was an impairment of the right of parents who wished to send their children to parochial schools.

"Two points arise," he commented. "Can it be said that the Oregon compulsory school law, or that any state compulsory school law, does not aid in 'recruiting' pupils for parochial schools? And is not the compulsion thus lent to such schools much more obvious than the compulsion put upon pupils to avail themselves of the 'released time' program as it was applied in Champaign?

"Secondly, is the right of parents to guide the education of their children confined to those parents who can afford to send their children to parochial or private schools? Have the parents of children in public schools no right to guide the education of their children, and hence no right to demand that the education



available through the public schools shall not be purely secular?" he asked.

"It would seem," Doctor Corwin observed, "that the decision in the McCollum case amounts to a law prohibiting the 'free exercise' of religion—a type of law which is in definite words banned by Amendment I!"

#### 1949 Family Life Conference Scheduled for San Francisco

The family life conference, sponsored each year by the Family Life Bureau of the National Catholic Welfare Conference, will be held in 1949 from March 7 to 9 at San Francisco, it was announced by the Rev. Dr. Edgar Schmiedeler, O.S.B., bureau director, upon receipt of confirmation of the dates from Archbishop John J. Mitty of San Francisco.

As in past years, the convention program will be arranged to appeal to parents, pastors, teachers, organization leaders and youth, Dr. Schmiedeler said. There will be sessions on such varied topics as: the liturgy and the family; parent education; the theology of marriage; sociological aspects of marriage and the family; the family's health; preparation for marriage; outstanding married saints; marriage counseling; premarital instructions; courses on marriage; channels for disseminating a correct ideology on marriage and the family; marriage retreats or so-called Cana Conferences, Dr. Schmiedeler added.

The general theme of the convention will be "Preparation for Marriage." Other units of the National Catholic Welfare Conference will cooperate with the Family Life Bureau in the promotion of the convention. The Rev. Bernard C. Cronin will be in charge of local arrangements for the convention.

#### EXTENT OF MENTAL ILLNESS

1. Nearly 700,000 people in the United States are patients in mental hospitals.
2. Approximately 300,000 are in their communities unable to gain admittance.
3. One out of twenty 15-year-olds will some day be a patient in a mental hospital.
4. One out of ten persons are sufficiently sick mentally to require medical attention.
5. Fifty-three per cent of all hospital patients are in mental hospitals.

6. One-quarter of a million patients are admitted to such hospitals every year.

#### THERE IS HOPE AHEAD

1. Scientific treatment results in the discharge as recovered of 17 per cent of the patients in mental hospitals, and 29 per cent are discharged as improved even with the present insufficient staff and other facilities.

2. Newer methods of treatment are even more promising.

3. There is little evidence that mental disease is increasing. As our clinics and hospitals increase, the existence of cases becomes more evident.

4. One-half the patients in mental hospitals are due to one form of mental disease—*dementia praecox* on the treatment of which definite progress is being made.

#### Plans for Philadelphia N.E.C.A. Meeting

Plans for the Convention of the National Catholic Educational Association to be held in Philadelphia April 19th to 22nd, were made for several departments of the association last month in Chicago. Meetings of the executive committees of the College and University Department, Secondary School Department and Elementary School Department arranged programs which were presented to Brother Emelian, who is acting as coordinator of programs for the convention.

Speakers and their subjects were discussed at these committee meetings. Full details will be announced in future editions of this and other Catholic educational magazines.

Everything points to an outstanding convention of the N.C.E.A. in Philadelphia next Easter week.

#### News in Brief

A purse of \$15,756 which was raised by parishioners of St. Peter's Cathedral and friends of Bishop Edward P. McManaman, Auxiliary of Erie, and presented to him on the occasion of his recent consecration, has been turned over by him to the fund for the expansion of the Cathedral elementary school. The Bishop, as rector of the Cathedral, recently completed a renovation program at the old school structure, adding a number of new classrooms and completing a gymnasium annex.

A new national magazine, *Renascence*, official publication of the Catholic Renaissance Society, is now being prepared at Marquette University and will make its first appearance in November.

Dr. John Pick of the English department at Marquette is editor of the new publication, with Sister M. Loyola, Mount Mary College, Milwaukee, as associate editor, and Prof. Clarence R. Wilkinson of the modern languages department at Marquette, managing editor.

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Onesime Gagnon, provincial treasurer of the Quebec Government, presented a check for two million dollars to the authorities of Laval University at a ceremony held in Quebec in connection with the opening of an appeal for 10,000,000 dollars for a new University City on the outskirts of Quebec.

The Government check represents half the Government contribution, four million dollars. The remaining six million is being raised by popular subscription.

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Paul W. Weber, Detroit journalist and labor leader, has been named to receive the 1948 Catholic Action Medal, it was announced by the Very Rev. Thomas Plassman, O.F.M., president of St. Bonaventure College, which bestows the award. It is given annually to a Catholic lay person who has been outstanding in the field of Catholic Action.

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The Very Rev. Lloyd Paul McDonald, rector of Theological College at the Catholic University of America since 1944, has been named provincial of the Sulpician Fathers of the United States, according to word received from Sulpician headquarters in France. Father McDonald, 52, is a native of Seward, Ill.

#### Major Political Parties Express Interest in Education

Comparison of the 1944 and 1948 platforms of the major political parties shows that the concern over education as a national issue has become intensified.

In 1944, the G. O. P. platform omitted mentioning education altogether, but the Republican 1948 Statement reads, "We favor equality of educational opportunity for all, and the promotion of education and educational facilities."

The Democratic 1944 platform on education was limited to the

sentence, "We favor federal aid to education administered by the states." This year, however, the Democratic statement is couched in more vigorous words, "We advocate federal aid for education administered by and under the control of the states. We vigorously support the authorization, which was shockingly ignored by the Republican 80th Congress, for the appropriation of \$300,000,000 as a beginning of federal aid to states to assist them in meeting present educational needs. We insist upon the right of every American child to obtain a good education."

#### Responsibility of Home Highlighted in Secular Press

That the home must provide a sound balance of discipline and freedom if the child is to grow into a well-adjusted citizen was emphasized in an article appearing in a secular Texas newspaper.

A child destined to become a citizen in a self-governing democracy needs discipline, but it must be self-discipline—a habit acquired under wise guidance. He must, furthermore, learn to accept authority because it is in the process of conforming to a required standard that he begins to develop self-discipline. Unless at some time he forces himself to do what he does not at the moment wish to do, he has no opportunity to exercise self-control.

Adults must, therefore, discipline the child with the purpose of developing within him attitudes and behavior patterns which will enable him to become a self-disciplined individual capable of wisely using his freedom.



## Book Reviews

**A Book of Fortitude, Faith and Freedom Literary Reader for Seventh Grade.** Commission on American Citizenship, Catholic University of America. Boston: Ginn and Co., 1948. Pp. 476. \$1.96.

*A Book of Fortitude*, which is a collection of the prose and poetry that have been part of the building of America, presents another approach to the reading program. A fine choice of selections, predominantly Catholic and of high literary value, it is a treasury of literature for the seventh grade. Each unit gets off to an excellent start with quotations from the Old and New Testaments followed by poems and stories on the Life of Our Lord, the saints, and heroes both of history and tale, carefully chosen from the works of great authors. One discord, however, seems to clash with the harmony of the collection. Since the soundness of its philosophy has been questioned, "The Blind Men and the Elephant" by John G. Saxe mars the tone of the volume.

The length of the text, 476 pages with illustrations, appears rather formidable. A problem may arise in attempting to teach thoroughly so many selections within a year. Another issue presents itself in readings, such as "The Broken Note" and "Father Gibbons Starts a School," which are excerpts from complete books. Pupils, once initiated in the ease of comprehending a story through excerpts, often lose interest in extensive reading and seek digests of books assigned in senior high school literature courses. Progress toward a very valuable objective of reading is thereby thwarted.

Moreover, in estimating the practical worth of *A Book of Fortitude* in teaching reading to seventh grade pupils, it should be noted that because of the variance in the reading grade level of these pupils some will profit little by its use. Most of its content is suitable for the superior and high average groups. Many seventh grade pupils are not capable of appreciating the literature it contains. Though excellent in its own right, the book will not strengthen the reading ability of all pupils. In using it, teachers should be careful not to allow devotion to its literary value divert their attention from perfecting in their pupils those basic reading skills which are so essential for scholastic progress in any field.

It is always difficult to measure the potentialities of an instructional aid before trial. It is unfortunate that the reviewer of a

new text is forced to do just that. This seventh grade literary reader is an earnest attempt to fill a gap in Catholic school texts. Catholic teachers should be just as earnest to give it an honest trial in the classroom. Then we will know the extent of its effectiveness and see the direction future efforts in this regard should take.

SISTER FRANCIS LORETTO, S.S.J.

Supervisor,  
Archdiocese of Philadelphia.

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**Marriage Guidance**, by Edwin F. Healy, S.J., Chicago: Loyola University Press, 1948. Pp. xvi + 411. \$3.00.

*Marriage Guidance* is another addition to our rapidly increasing literature on marriage and the family. It is briefly described as "a study of the problems of the married and of those contemplating marriage." The book is divided into three parts, the first part dealing with guidance before the wedding, the second with the Sacrament of Matrimony, and the third with the duties of parents in regard to their offspring. Almost half the volume is given to what might be called remote and proximate preparation for marriage; the rest discusses what could broadly be called the child's training.

There is a good deal of practical information in this book. It presents a variety of topics, though many of them are given rather terse treatment. The unusual clarity with which it is written should make the book quite valuable as a guide for private reading or even for study-group work. But it is a bit difficult to see into which particular category it would fit if it were to be used as a text for school. It would seem to be stretching matters to list it either as a religion text or as a sociology text.

EDGAR SCHMIEDELER, O.S.B.

National Catholic Welfare Conference,  
Washington, D. C.

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**The Teacher and His Work**, by George Gould and Gerald Alan Yoakam. New York: Ronald Press Co., 1947. Pp. vii + 318. \$3.50.

As its subtitle states, this book is designed as a first course in education. Compared with other texts of its kind, it ranks high. In simple and clear language, it presents a realistic overview of

the nature and conditions of the teacher's work. The practical aspects, both personal and economic, of the teaching profession are stressed. Without neglecting to initiate the teacher aspirant in the scientific attitudes which the profession demands, the book should help the beginner to appreciate the personal sacrifices which his vocation imposes.

Methods or techniques of teaching are not treated, the authors maintaining that an understanding of such matters requires a somewhat advanced knowledge of psychology which beginners in education do not usually possess. Experienced teachers in the field of education will agree with this point of view. The authors, however, are not so considerate of novices in the field of education when it comes to the philosophy of education. There is every good reason why these novices should be introduced to the problems of educational philosophy, but there is no justification for bewildering them. To the question, "But will the conception of democracy be one that embodies in its meaning only those activities of man as they relate to matters of a political nature or will it be comprehensive enough to include man in all of his relationships?" (p. 136), the authors give no answer. Moreover, to solicit acceptance of Count's theory of social evolution and neglect to make the beginner aware of the contributions of great Christian philosophers to the development of American education is, to say the least, unscientific. The role of the home and of the church in American education is dismissed with the statement, "at the time of the founding of America, the home and the church were the only *other* major educative agencies" (p. 130). In the section entitled "Society and the Child" (p. 108), the writers belie history in their efforts to belittle traditional Christian education with such statements as, "In the early history of Christianity . . . *brutal* disciplinary tactics in home and school were justified on the grounds that only by a thoroughgoing reconstruction of the child's inherent nature in this world could he be saved for the next." In the light of such ignorance of the facts of philosophy and history, it would have been better, had they contented themselves with providing the beginner in the field of public education the knowledge he needs to get a job in a public school system and to be an accepted member in the NEA.

WILLIAM STONE.

Klamath Falls, Oregon.

**An Elementary Handbook of Logic**, by John J. Toohey, S. J.  
Third edition. New York: Appleton-Century-Crofts, Inc.,  
1948. Pp. 194. \$2.00.

Father Toohey's work on formal logic first appeared in 1918 and now appears in a new edition. In it, in a form that is both clear and compact, he gives the essentials of the traditional logic: terms, propositions, education, the symbolism, division, definition, predicables, categories, and fallacies. Certain added problems are discussed in a series of notes contained in an appendix. It has been the author's purpose to provide his students with what may be called the hard core of logic. If they learn this thoroughly, they will learn to think correctly as far as that can ever be learned. Certainly, Aristotelian logic is the natural and actual logic of the human mind, and no generation needs to learn its lessons more than does our own.

Limitations imposed by time and by the needs of students, together with lessons learned from the experience of teaching formal logic over a course of many years, have doubtless led Father Toohey to be as brief and concentrated as he is in the presentation of certain aspects of his subject. Furthermore, it is always possible, and indeed required, for a teacher to give in class many things that are not found in his text. Hence, in using Father Toohey's book as a class text, the reviewer would supplement it with something on symbolic logic, for instance. He also would bring the student to a firsthand acquaintance of Aristotle's own logical works and of other great works in this field. Teachers may also be inclined to change the author's order somewhat. Thus, definition and division are usually treated immediately after the study of terms. All in all, *An Elementary Handbook of Logic* shows itself to be a text that can be put to very profitable use in a course in deductive logic.

JOHN K. RYAN.

School of Philosophy,  
Catholic University of America.

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**Teaching of Reading in the Elementary School**, by Paul McKee.  
Boston: Houghton-Mifflin Company, 1948. Pp. 608. \$3.60.

Perennially of concern to educators and parents is the subject of McKee's latest book. As early as 1934, McKee evidenced an interest in the teaching of reading when he produced his first



opus on this subject. While the content and pattern of the book being reviewed bear a resemblance to the earlier volume, *Teaching of Reading in the Elementary School* is essentially not a revision of the 1934 publication. Rather it purports to offer a reading program based on advances made during the past decade toward a more effective teaching of reading—a program which allegedly bridges the disquieting hiatus between the formulation of certain theories pertaining to the nature of the reading process and instructional practice.

Embracing all six grades of the elementary school, the proposed program provides for the development of all desirable types of reading abilities. It certainly smacks of a sound practicality which will appeal to any teacher or supervisor who is on the *qui vive* pedagogically.

In elaborating on the various aspects of this program, the author eschews the abstruse. He is painstakingly careful to avoid lapsing into undefined verbiage which contributes nothing toward ease of comprehension. His treatment of the subject is marked by a refreshing clarity, while his propositions are bolstered by an array of profitable suggestions conducive to an effective accomplishment of the objectives of the program.

Perhaps the experienced and trained teacher will find nothing strikingly novel in the way of general information in this book. Nevertheless, she will be impressed by the continuity, unity and balance characterizing the author's posed long-range plan of procedures throughout the grades. In this respect, the program is cogent, and worthy of commendation.

It is heartening to note McKee's reiterant reference to the first and basal necessity of developing meaning in the process of teaching reading. If the teacher carries away from the perusal of this book, nothing more than a keen and animating realization of this important principle, the first step toward an intelligible procedure of teaching reading will have been taken by her.

More than likely, the author's theories concerning the teaching of beginning reading may not be in complete consonance with those of other reading authorities since he implies that for the young child, pronunciation of printed symbols is almost indispensable to an acquisition of the meaning for which the symbol stands. Though reading experts may agree that many of the meanings gained by the pre-school child have been received through the medium of the spoken language, they would probably

not concede that this fact posits an almost exclusively oral approach to the teaching of beginning reading.

Missing in McKee's treatment of reading are supplementary bibliographies on the various topics under discussion, although references are made to pertinent studies. While this deliberate omission may be justified in view of the purposes for which the book is expected to serve, their exclusion is to be regretted.

There is no doubt, however, that this book will gain recognition by teachers and supervisors because of its potentialities as a practical working guide for intelligent teaching of reading in the elementary school.

SISTER MARY VERNICE, S.N.D.

Department of Education,  
The Catholic University.

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**The Joy of Serving God**, by Basil Hemphill. St. Louis: Herder Book Company, 1948. Pp. 194. \$2.50.

This book contains a series of conferences for religious. Its matter is applicable to both men and women communities. The author, an English Benedictine and a seasoned retreat master, says that the topics treated are not designed to illustrate the title, which was chosen after the book had been written. The usual phases of spiritual life, obedience, mental prayer, detachment, mortification, novitiate principles, and divine office are discussed.

For the most part, the writer is clear-headed and sensible. He admits that living in a community is difficult. He wisely lays stress on the will in prayer. In prayer, he says, "there should be no brainwork, not even about God (that is meditation), but we should let God permeate us, enable Him to operate in us. Abbot Chapman once made the startling statement: 'Thinking is fatal in prayer'" (p. 34). But he does not seem to realize how difficult many religious find the duty of praising God, when he maintains that religious "feel an imperative call to worship, praise, and thank God" (p. 127). It is hard to reconcile his idea of the world as a place "not of peace and content" (p. 105) with Christ's words, "My peace I give unto you."

WILLIAM H. RUSSELL

Department of Religious Education,  
The Catholic University.

**The Good Housekeeping Needlecraft Encyclopedia**, edited by Alice Carroll. New York: Rinehart and Company, Inc., 1947. Pp. 479. Text edition, \$2.80; trade edition, \$3.75.

Almost all that there is to know about needlework is contained in the *Needlecraft Encyclopedia*. It presents lessons on embroidery, knitting, crocheting, tailoring, needlepoint, weaving, rug making, and sewing for the home. Content is adapted to the needs of the beginner, but even experienced needleworkers will profit by its use. It is organized to meet the demands of home-making courses at both the junior and the senior high levels. Picture illustrations and diagrams are used extensively to aid the learner in the mastery of techniques. Teachers will find its suggestions on design unique and serviceable.

MARIAN GOODE.

The Catholic University.  
Washington, D. C.

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#### BOOKS RECEIVED

##### *Educational*

Averill, Lawrence A.: *The Psychology of the Elementary School Child*. New York: Longmans, Green and Co. Pp. 459. Price, \$4.00.

Cooper, Dan. H.: *The Administration of Schools for Better Living*. Chicago: University of Chicago Press. Pp. 161. Price \$3.50.

Grace, Sister Melania, S.C., and Peterson, Gilbert C., S.J.: *Books for Catholic Colleges*. Chicago: American Library Association. Pp. 134.

*Librarianship and the Franciscan Library*. Report of the 28th Annual Meeting of the Franciscan Educational Conference. Brookland, Washington, D. C.: Capuchin College, the Franciscan Educational Conference. Pp. 462. Price, \$3.75.

Partridge, J. A.: *Natural Science Through the Seasons*. Toronto: The Macmillan Company of Canada Limited. Pp. 520. Price, \$3.00.

##### *Textbooks*

Boykin, Eleanor: *This Way, Please*. Revised, 1948. New York: The Macmillan Company. Pp. 350. Price, \$2.40.

Cates, H. A., M.B.: *Primary Anatomy*. Baltimore: The Williams & Wilkins Co. Pp. 478. Price, \$6.00.

Deferrari, Roy J., Ph.D., and Francis Joseph, Sister, I.H.M., M.A.: *First Year Latin. Second Year Latin*. Milwaukee: The Bruce Publishing Co. Pp. 304; 350. Price, \$2.00; \$2.48.

Faith and Freedom Series: *A Book of Fortitude*. Literary Reader for Grade 7. Boston: Ginn and Company. Pp. 496. Price, \$1.96.

Gates, Arthur I., et al: *Educational Psychology*, third edition. New York: The Macmillan Company. Pp. 818. Price, \$4.25.

Kelly, Very Rev. Msgr. William R., and Others: *Living in God's Church*. Living My Religion Series, Book 6. New York: Benziger Brothers. Pp. 376. Price \$1.68.

Peterson, Harvey A., et al: *Educational Psychology*. New York: The Macmillan Company. Pp. 550. Price \$4.00.

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#### General

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